B 855214

CHRISTIANITY TODAY

THE LIBRARY OF CONGRESS SERIAL RECORD
SEP 19 1960

PUBLISHED FORTNIGHTLY

Fine Arts and Christian Education
CYNTHIA PEARL MAUS

Guiding the Preschool Child
MARY E. LEBAR

The Gospel in the Great Hymns
F. R. WEBBER

Uniform Lessons: An Evaluation
CLIFTON J. ALLEN

FEATURE INTERVIEW:
Music in the Church Today
SEE PAGE 3

25c

Volume IV, Number 23 • August 29, 1960

CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

1014 Washington Building, Washington 5, D. C.

Vol. IV • Number 23 • August 29, 1960

THIS ISSUE EXCEEDS 172,500 COPIES

CARL F. H. HENRY, *Editor*
L. NELSON BELL, *Executive Editor*
DAVID E. KUCHARSKY, *News Editor*
FRANK FARRELL, *Editorial Associate*
JAMES DEFOREST MURCH, *Managing Editor*
CLAIR C. BURCAW, *Business Manager*
ROLAND E. KUNIHOLM, *Circulation Manager*
JOHN G. JOHANSSON, *Production Manager*
MARIAN J. CAINE, *Copy Editor*

CONTENTS

MUSIC IN THE CHURCH TODAY 3
Feature Interview

THE GOSPEL IN THE GREAT HYMNS 6
F. R. Webber

FINE ARTS AND CHRISTIAN EDUCATION 9
Cynthia Pearl Maus

GUIDING THE PRESCHOOL CHILD 11
Mary E. Lebar

UNIFORM LESSONS: AN EVALUATION 14
Clifton J. Allen

BIBLE BOOK OF THE MONTH: JOB 20

A LAYMAN AND HIS FAITH 25

EDITORIALS 26
The Lost Sense of Vocation

EUTYCHUS AND HIS KIN 30

NEWS 33
Protestant Broadcasting Faces More Cutbacks

BOOKS IN REVIEW 42

REVIEW OF CURRENT RELIGIOUS THOUGHT 52

CORRESPONDENTS

TOM ALLAN.....Scotland
CHARLES F. BALL.....Chicago
JERRY BEAVAN.....Evangelism at Large
E. M. BLAIKLOCK.....New Zealand
WILHELM BRAUER.....Germany
A. CLIFFORD.....Argentina
FRANK COLQUHOUN.....England
L. DAVID COWIE.....Seattle
R. L. DECKER.....Kansas City
BORIS DECORVET.....Switzerland
PETER DE VISSER.....Grand Rapids
JAMES I. DICKSON.....Formosa
W. HAROLD FULLER.....West Africa
J. WAYTE FULTON.....Miami
ROY E. GRACE.....Philadelphia
G. A. HADJIANTONIOU.....Greece
STUART HARRISON.....Peru
LANGDON HENDERLITE.....Brazil
BENJAMIN HERAS.....Spain
D. KOILPITCHAI.....India
ELMER F. KRAEMER.....St. Louis
PAUL LILIENBERG.....Sweden
ROBERT S. LUTZ.....Denver
BEN J. MARAIS.....South Africa
DON MCCLURE.....Ethiopia
W. A. MCGILL.....Egypt
TOM MCMAHAN.....Columbia, S. C.
ROGER B. MCSHANE.....Detroit
HERBERT MEKEEL.....Schenectady
SAMUEL H. MOFFETT.....Korea
BENJAMIN MORAES.....Brazil
DAVID E. MORKEN.....Hong Kong
LEON MORRIS.....Australia
RICHARD K. MORTON.....Jacksonville
WILLIAM MUELLER.....New Orleans
ROBERT BOYD MUNGER.....San Francisco
SIDNEY W. MURRAY.....Ireland
CHARLES V. NAUGLE.....Allentown, Pa.
EURIPIDES NICOLAIDES.....Jordan
J. M. NICOLE.....Paris
LEROY NIXON.....New York
JOHN NOVOTNEY.....Edmonton
J. EDWIN ORR.....Evangelism at Large
W. STANFORD REID.....Montreal
W. DAYTON ROBERTS.....Costa Rica
J. HERVEY ROSS.....Mexico
BENJAMIN SANTANA.....Puerto Rico
C. RALSTON SMITH.....Oklahoma City
GERALD B. SMITH.....Minneapolis-St. Paul
PAUL G. STEPHAN.....Des Moines
JACK STOWELL.....Philippine Islands
P. N. TABLANTE-GARRIDO.....Venezuela
CLYDE W. TAYLOR.....Washington, D. C.
PAUL E. TOMS.....Hawaii
RENATO TULLI.....Italy
ABE C. VAN DER PUY.....Ecuador
VANCE WEBSTER.....Eugene, Ore.
CARY N. WEISIGER III.....Pittsburgh
FARIS D. WHITESELL.....Chicago
G. BRILLENBURG WURTH.....The Netherlands
IRVIN S. YEAWORTH.....Cincinnati

CONTRIBUTING EDITORS

OSWALD T. ALLIS
Wayne, Pa.

STUART BARTON BABBAGE
Dean of Melbourne, Australia

G. C. BERKOUWER
Free University of Amsterdam

ANDREW W. BLACKWOOD
Emeritus, Princeton Theol. Sem.

ROBERT F. BOYD
School of Christian Education (Presb. U.S.)

GEOFFREY W. BROMILEY
Fuller Theol. Sem.

F. F. BRUCE
University of Manchester

GORDON H. CLARK
Butler University

F. P. COPLAND SIMMONS
St. Andrew's Presbyterian, London

EARL L. DOUGLASS
Princeton, N. J.

EDWARD L. R. ELSON
National Presbyterian, Washington

WILLIAM FITCH
Knox Presbyterian, Toronto

C. DARBY FULTON
Bd. of World Missions (Presb. U.S.)

FRANK E. GAEBELEIN
Stony Brook School

JOHN H. GERSTNER
Pittsburgh Theological Seminary

BILLY GRAHAM
Montreat, N. C.

RICHARD C. HALVERSON
Christian Leadership

WILLIAM K. HARRISON
U.S. Army, Retired

C. ADRIAN HEATON
California Baptist Theol. Sem.

PHILIP E. HUGHES
Oxford, England

NORMAN C. HUNT
University of Edinburgh

W. BOYD HUNT
Southwestern Baptist Theol. Sem.

J. WESLEY INGLES
Eastern Baptist College

W. HARRY JELLEMA
Calvin College

CLYDE S. KILBY
Wheaton College

HAROLD B. KUHN
Asbury Theol. Sem.

ROBERT J. LAMONT
First Presbyterian, Pittsburgh

PIERRE MARCEL
St. Germain En Laye, France

DUKE MCCALL
Southern Baptist Theol. Sem.

SAMUEL MOFFETT
Seoul, Korea

ARTHUR J. MOORE
Bishop, The Methodist Church

J. THEODORE MUELLER
Concordia Theological Seminary

ROGER NICOLE
Gordon Divinity School

HAROLD JOHN OCKENGA
Park Street Church, Boston

STANLEY W. OLSON
Baylor Univ. College of Medicine

J. C. POLLOCK
Templecombe, Somerset, England

BERNARD RAMM
California Baptist Theol. Sem.

PAUL S. REES
Minneapolis, Minn.

W. STANFORD REID
McGill University

WILLIAM CHILDS ROBINSON
Columbia Theol. Sem.

SAMUEL M. SHOEMAKER
Calvary Episcopal, Pittsburgh

WILBUR M. SMITH
Fuller Theol. Sem.

NED B. STONEHOUSE
Westminster Theol. Sem.

JOHN R. W. STOTT
All Souls Langham Pl., London

R. KENNETH STRACHAN
Latin America Mission

JAMES G. S. S. THOMSON
Edinburgh, Scotland

CARY N. WEISIGER III
Mt. Lebanon U.P., Pittsburgh

FARIS D. WHITESELL
Northern Baptist Theol. Sem.

MAURICE A. P. WOOD
St. Mary's Islington, London

KYLE M. YATES
Baylor University

FRED YOUNG
Central Baptist Theol. Sem.

Copyright 1960 by Christianity Today, Inc. Subscription rates: One year $5; two years $8; three years $10. (Outside United States and Canada, $1 per year additional. Foreign Subscription Representative: Marshall, Morgan & Scott, 1-5 Portpool Lane, London E.C.1, England.)

Subscription Expiration Date: The last date in the code line on address label is the date subscription expires. For example, if the code line reads, CHT 17 8M7 23Dec3, the subscription expires with the Dec. 23, 1963, issue.

$5 a year • Single copy, 25 cents

MUSIC IN THE CHURCH TODAY

New and significant developments are taking place in church music today. To evaluate some of the trends, CHRISTIANITY TODAY, *brought together three authorities for a candid panel discussion of the relation of sacred music to the local church. Participants were the Rev. Dr. Leonard Ellinwood of Washington Cathedral, author of* A History of American Church Music; *Mr. Tedd Smith, RCA recording artist and pianist-organist for the Billy Graham Crusades; and Mr. Stephen H. Prussing, director of music, New York Avenue Presbyterian Church, Washington, D. C. Dr. Sherwood E. Wirt, editorial associate, served as moderator. Questions were proposed by the participants themselves in advance of the interview.*—ED.

WIRT: Let's begin with a practical question: How strict should a musical director be in choosing members for his choir?

ELLINWOOD: In the modest parish church with a few hundred members, and a potential volunteer choir of 20 or 30 voices, I think he should be very strict.

SMITH: First of all, each choir member should know the Lord about whom he is singing, if he is really to sing to His glory.

ELLINWOOD: Yes. We look upon the ministry of music as a real vocation, not as a social affair. Our aim is to worship through song and to lead the congregation in worship. If two or three members are so weak that they have to be drilled by rote, they hold the others back and detract from the whole.

PRUSSING: My experience is that people who sing badly at rehearsals seem to hold back enough during performance so that their voices are not too audible. This is in a choir of 50 to 70 members. I believe that choir is as much for the singers' benefit as it is for the congregation's.

WIRT: Isn't this "hard on the music," as Dr. Ellinwood suggests?

PRUSSING: We still go after Bach and Mozart and Schubert. The poor voices go right along with us as far as they can, dropping into the background and so becoming lost in the whole effect.

SMITH: Those in the church who have good voices, but who shy away from the choir because they lack musical training, should be encouraged to learn how to read music in the choir repertoire by attending a director's class before the regular choir rehearsal. In fact, a large part of the existing choir can profit from this same training.

WIRT: How can a director get desirable voices into his choir, and undesirable voices out of it?

ELLINWOOD: Well, people have dropped out after our choir has rehearsed for two and one-half hours without stopping. They just didn't want to work that hard. If a person is detrimental to the choir, he ought to face up to this situation and do something about it.

SMITH: The director must have discipline and the respect of his choir. Sometimes he just has to have the courage to go to an individual privately and be honest with him.

PRUSSING: The funny thing is that I have *done* this with people. I have been honest with them, saying that their voices were sharp or flat or too loud, and were throwing their section off. You can tell them right to their faces and they still don't understand because when they are in the act of singing they don't really know it.

ELLINWOOD: I have seen the same problem from another viewpoint: the choir director who has outlived his potential. The whole choir wants to get rid of the director, but they love him at the same time.

WIRT: The task of the director and choir, you have said, is to lead the congregation in worship. What does this involve?

ELLINWOOD: There is an open leadership in the hymns as the choir literally leads the worshipers along. There is also a silent leadership that is nonetheless real, when the congregation listens to special music. In our church more than half of the hour of worship is in the hands of the musicians.

PRUSSING: I feel that the way to a true spirit of worship is through the heart. Music softens the hard person and cloaks him with the garb of worship.

ELLINWOOD: And brings a man out of himself upward toward our Lord.

SMITH: But so much music today appeals more to the intellect than to the heart. Musicians gear their music to other musicians' ears, and the person in the pew is left out. We give the average worshiper credit for too high a musical intelligence.

WIRT: Should a choir sing music it does not respect, in trying to communicate a Christian sentiment to the congregation?

PRUSSING: We have done this on a number of occasions. Someone in the church has written a piece, in the spirit of the amateur, and the choir sings it with all its awkward and even corny parts. But strange to say it has reached the congregation and made it aware of its worship.

WIRT: How did the choir react?

PRUSSING: Some said they would put up with it, and others were really in love with the piece.

WIRT: What do you think of the "Lorenz" type of anthem music? Is it to be considered beneath the average congregation?

ELLINWOOD: We would not use it in one of our larger choirs or congregations, but in some humbler missions with limited resources it is very useful.

SMITH: The music used depends primarily on the standards adopted by the individual Church, and also perhaps by the denomination.

ELLINWOOD: I am sure there should be standards in the church. I don't think the denomination would necessarily make a difference.

WIRT: Are our present standards meeting the spiritual and cultural needs of the churches?

SMITH: On the whole, no. Music in our churches today is either too highbrow or it has swung to the other extreme. A lot of it is going completely over the heads of the people because they do not know what is being sung by the choir. They may listen and say the music is beautiful, but so often the message is completely unintelligible and unless the words of the anthem are printed in the bulletin, the person in the pew never does know what the choir is trying to communicate.

On the other hand, in some churches where only the Gospel song is used, there is a desperate need for a better balance in the church music. If you mention singing sacred classics, many in the congregation throw their hands up in horror. The people need to be educated to a better-balanced music program.

PRUSSING: Whether we sing a Negro spiritual, a Gospel song, a Bach chorale, or a Mozart mass movement, I have found that if the choir itself has studied the music and is much taken with it and loves it, the choir is able to communicate and project meaning through its singing.

ELLINWOOD: If the congregation has the words of the hymn or anthem before it, in the order of service, the communication is that much easier.

PRUSSING: There is another reason for printing the words. Many church bulletins are so full of announcements that there is room for little else. But visitors to a church like to take something away with them, and the words of their choir anthem may be the only poetic and memorable thing for them to cherish.

ELLINWOOD: But choirs themselves can easily destroy the words unless you keep right after them to enunciate clearly. Some churches of course, have poor acoustical situations.

WIRT: What do you do when you sing traditional church music in a strange tongue—a Gregorian chant, or the *Agnus Dei*? How do you communicate?

PRUSSING: I think a choir can project the great feeling of music—say, Schubert's *Mass in A flat*—whether or not the congregation can specifically understand the words. After all, they *do* know a few of the phrases.

ELLINWOOD: We use a good deal of Latin, but we make it a point to have a printed translation.

WIRT: Mr. Smith has suggested that our music lacks balance. Do you agree?

SMITH: It would probably be more true of our evangelistic churches.

WIRT: But considering the richness and variety of the Church's musical tradition, is there not a tendency to groove our churches into a particular musical style?

ELLINWOOD: It's a mistake to stick exclusively to any one period. Yet it does seem to me that if you have a heritage you ought to hang onto it.

PRUSSING: The temperament of the choir and congregation at any one time will help determine this.

SMITH: I would like sometime to see a choir just take an ordinary hymn, something with deep truth, and sing it in straight four-part harmony; using it in place of the anthem.

ELLINWOOD: Are you familiar with the hymn anthems that have developed lately? Ralph Vaughan Williams, for instance, did a wonderful setting of *Old Hundredth* with trumpets in which the entire congregation sings in unison, while the choir takes a four-part setting in one stanza, the soprano takes a descant in another, and so on.

WIRT: What are your impressions of congregational singing today?

ELLINWOOD: I believe that the congregations in the Protestant denominations are singing better than they ever have.

WIRT: I would like to ask Mr. Smith if he felt that the singing at the Graham Crusades in Britain and Australia, where the great traditional hymns and Welsh tunes were used, was more inspiring than in our American Crusades.

SMITH: Very definitely. Here you hear mostly unison singing, but when we struck the first chord in those countries, they began to sing in four-part harmony—and it was thrilling to hear.

WIRT: You mentioned the trumpets in Vaughan Williams' work. Just what is the role of musical instruments in the church service?

ELLINWOOD: Well, Eastern Orthodoxy to this day forbids the use of any instrument; all singing is unaccompanied. In Calvinistic, colonial New England only the Episcopal churches dared to have an organ. But the other churches were using flute, the oboe, the clarinet, the bassoon, and the cello. They even called the cello the church fiddle, but would not permit the violin in church because it was the dancing master's fiddle. Yet the Psalmist says to praise Him with timbrels and dancing! Every so often I get a call from an outlying church wondering if it would be all right to use extra instruments during the Easter service. They feel the organ is *the* sacred

instrument, and yet if you read our Psalms, what are you to believe? As for using some other instrument for a solo, it is in the evangelistic tradition, is it not? I remember Rodeheaver's trombone well in the Billy Sunday services.

SMITH: Of course evangelistic meetings are different from Sunday morning worship services. But in any case the majority of people who use instruments in churches are doing so for the glory of God, and I think that God honors their ministry and, furthermore, that it is in good taste.

ELLINWOOD: I agree with you wholeheartedly and look back with great pleasure on the use of instruments in many situations. I think that even the electric organ has its own proper place in a small church. But I can't see a violin or instrumental solo with no connotation of text. We have profited in the present generation by increased use of choral preludes based on hymns and played on the organ, before and after the service. They are meaningful to a congregation as a fantasy is not.

PRUSSING: The choral preludes of Bach were based on chorales well known to the Germans, but not familiar to us. Therefore they become a kind of fantasy. This brings up the question, what makes music sacred? It has always seemed to me that a composer's symphony is as sacred as his mass, because he draws upon his highest self to create both. If you play a violin solo in church, it could be offered up as something worshipful. It wouldn't be a secular subject then; it would be a sacred sonata. Mozart wrote church sonatas. (*Laughter.*)

ELLINWOOD: Mozart's church sonatas were written mostly to entertain the congregation while the priest was saying mass at the altar.

WIRT: Isn't it true that much of what we call sacred music was adapted originally from secular tunes?

PRUSSING: True. *O Sacred Head Now Wounded* was originally a song of unrequited love.

ELLINWOOD: But wait a moment. Mendl in *The Divine Quest in Music* traces spiritual elements in absolute music and in operas from the beginning of the seventeenth century to the present time. In Wagner, Beethoven, Liszt, and other composers whose works we classify as basically secular, he points out the presence of the divine.

WIRT: Then in some of the secular composers a divine gift is already present?

ELLINWOOD: Oh yes, it must be.

PRUSSING: If they were great men, it certainly was.

ELLINWOOD: There is considerable difference of opinion as to how far we should go in using "secular" tunes as hymn melodies. For instance, many Protestant hymnals today use the hymn melody from *Finlandia* or from Beethoven's *Ninth Symphony*. Perhaps it could be done successfully, but I believe that so long as the worshipers think of *Finlandia* when they are singing, it's not good.

PRUSSING: I recall during a Christmas hour the organist at our church was playing *Green Sleeves* as a Christmas carol and our minister, who is from Scotland, called between services and said, "Will you please ask the organist not to play that bawdy street tune?"

WIRT: When our organist would lapse into Lemare's *Romance* which carries the theme of *Moonlight and Roses*, it would really throw me off my sermon. What about using jazz in our churches?

PRUSSING: I enjoy jazz, but I have never connected it with our church service and I don't think it would communicate to the average church member. Even Father Beaumont in his famous "jazz mass" composed mostly familiar sounds of beguines and waltzes, rather than downright jazz.

ELLINWOOD: To take a dance band piece and to say that it would be our morning anthem would be as absurd as to read from Boccaccio for one of the lessons.

PRUSSING: If someone is going to write jazz church music and have it be meaningful, he is going to have to be so full of this particular culture that it comes out of him naturally, as his way of worship, just as George Gershwin, who grew up with popular songs, could write concertos and operas in that idiom. He communicated to us so convincingly because he wasn't trying to paste something on top. This was the man himself, and he expressed what he was.

ELLINWOOD: Like the juggler of Notre Dame.

WIRT: May I ask another question? What is your spiritual evaluation of the Gospel song?

SMITH: Gospel music is real heart music. I have studied it extensively and played it for many years. There are, of course, different types of Gospel music, but when a composer has experienced the saving knowledge of Jesus Christ in his own life and is able to communicate it through the Gospel song, I have seen it bring others to that same knowledge time and again.

ELLINWOOD: Do you feel that there has been any significant creative work in the idiom in the past 30 or 40 years—since Charles Gabriel?

SMITH: We have many fine Gospel hymn writers today, but I don't sense much permanence in their work. Unfortunately, too much of the music falls into the pattern of the popular song. The tune is sung everywhere for six months and then shelved.

ELLINWOOD: Sankey, Gabriel, Stebbins, and Fanny Crosby had a distinct idiom and contribution, but I haven't seen any comparable new material.

SMITH: I feel the Gospel-chorus type of song is used too much as a basis for composing Gospel music today. The result is a sing-song effect, short-lived, and never rising very high.

PRUSSING: The Gospel songs that we have used as anthems have been the old ones, southern tunes that we have discovered, or new settings to old tunes, like Virgil Thompson's setting of *My Shepherd Will Supply My Need.*

ELLINWOOD: We have used that as an anthem.

PRUSSING: John Powell of Richmond, Virginia, has written some beautiful settings to the old Gospel songs, and we have enjoyed them because they express God's dignity and beauty.

WIRT: You do not feel, then, that the Gospel song is a "blot on the musical landscape?"

SMITH: Hardly.

ELLINWOOD: By no means. You would be surprised to find how many Gospel hymns are scattered through the Episcopal hymnbook.

PRUSSING: A true Gospel hymn has the Gospel in it. Many commercialized Gospel songs do not have the Gospel.

SMITH: It has always bothered me to listen to Gospel choruses where the name of God or Jesus is never mentioned. We are told that . . . . "He's my Lover," or "He's the One I Adore," but "He" could be anybody.

WIRT: Why are no great evangelical hymns being written today?

SMITH: There may be some being written, but I question whether many will last through the years.

ELLINWOOD: I disagree. Do you know, *And Have the Bright Immensities Received Our Risen Lord,* by Howard Chandler Robbins? There is a hymn for the atomic age, and as evangelical as Charles Wesley.

PRUSSING: Lee Hastings Bristol of Bristol-Meyers has written some very lovely hymns in odd times like 5/4, and folklike.

SMITH: I suppose it is a matter of getting them before the people. Songs we don't attach too much importance to today could become a vital part of the Church 20 years from now.

ELLINWOOD: Baring-Gould's *Onward Christian Soldiers* in his own day had nothing of the popularity it attained a generation later.

WIRT: Perhaps God right now is endowing some artist composer with a great gift that will express the spiritual hunger of our own time.

ELLINWOOD: This has been a pleasant surprise to us all. We have found three musicians with quite diverse backgrounds and traditions, yet with unanimity of thought and purpose. We are agreed that serious musicians everywhere, whether in evangelistic meetings or in lofty cathedrals, are united in seeking to praise God with the best means possible, and to lead their fellow men to a better knowledge of and a closer walk with our Lord and Saviour Jesus Christ. END

The Gospel in the Great Hymns

F. R. WEBBER

Not long ago a radio speaker declared that a good Bible hour is better than a dozen sermons. One may be justified in saying also that a good evangelical hymn is better than much of the preaching one hears these days. People soon forget a sermon, but a good hymn is sung again and again, and its words become fixed in one's memory, even to the point of shaping religious opinions. A devout Christian knows that men are sinful creatures in need of a Saviour. His Bible tells him that all have sinned and come short of the glory of God, that the wages of sin is death, and that the Son of Man came to seek and to save that which was lost. But even a less ardent Christian, careless in his Bible study, may nevertheless be aware of his sinful nature, for from childhood onward he has sung, "Chief of Sinners Though I Be" and "I Lay My Sins on Jesus." Both are hymns in the evangelical tradition.

One may spend a few months overseas attending church services every Sunday and hear very little definite evangelical preaching. At the same time one may find among the lowly classes a simple, devout Christian faith that puts the American visitor to shame. When he considers the noncommittal type of preaching in many of these churches and chapels, neither marred by false doctrines nor noteworthy because of its clear teaching of sin and salvation, he may wonder from whence comes the simple faith of the humbler people. It may well be due to the fact that in the Scottish, Welsh, Cornish, English, German, and Dutch churches the people sing the truths of God's Word into their hearts by means of their rich evangelical hymns. Furthermore, they recite in their congregational prayers: "We have erred and strayed from Thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against

F. R. Webber was Secretary of the Architectural Committee of the Lutheran Missouri Synod for 30 years. His most recent books are *A History of Preaching in Britain and America.*

Thy holy laws;" or "We poor sinners confess unto Thee that we are by nature sinful and unclean and that we have sinned against Thee by thought, word, and deed." Then, of course, they hear two Scripture lessons at every service.

INDOCTRINATION THROUGH HYMNS

Church people the world over love their old hymns, and these doubtless keep alive in them an awareness of their sin and the saving merit of the Lord Jesus. This is true even in the case of the man who judges a hymn by its tune rather than its words. Religious journals now and then ask readers to submit a list of their favorite hymns. In such public opinion polls it is evident that the musical setting is the thing by which many people do judge a hymn. While popular hymn tunes come and go, hymns that proclaim definite Bible truths have a way of surviving. "Come, Thou Almighty King" is sung as fervently today as it was 200 years ago; and "Holy, Holy, Holy," stirs a congregation today no less than it did our forefathers 130 years ago. Both hymns are soundly evangelical.

A good hymn is Trinitarian. As Christians we worship not merely a Supreme Being, but the Triune God. Vague, deistic hymns do not satisfy the true Christian. "Come, Thou Almighty King" is a sturdy hymn of four stanzas, the first addressed to the Father, the second to the Son, the third to the Holy Ghost, and the fourth to the Holy Trinity. Charles Wesley's "Father, in Whom We Live" follows exactly the same pattern, and is even more definite, for the Father's work of creation, the Son's work of redeeming grace, and the Holy Spirit's work of sanctification are specifically mentioned. "Holy God, We Praise Thy Name" is a fine, stirring hymn that deserves a place in all our hymnals. It is a metrical version of the ancient Te Deum, and it is Trinitarian. Unfortunately most people know its fine melody in an abridged form with its solid harmonies thinned down, and the tune adapted to "Sun of my Soul," a good devotional piece.

A good evangelical hymn is definitely Christian. This is a truism, and yet the fact remains that some hymns rated high in popularity contests are not especially Christian. "Lead Kindly Light," for instance, is popular but vague. It speaks of gloom, night, a distant scene, a garish day, fears, past years, moor, fen, crag, and torrent, but there is no specific mention of the Saviour, nor of sin, repentance and the saving grace of Jesus Christ. It is rather a wealth of hazy imagery. "Jesus, Lover of my Soul" also has its imagery, but it is much more definite. Waters, tempests, and havens are mentioned incidentally, whereas the Lord Jesus is mentioned repeatedly, sin is confessed, the sinner's inability to save himself is acknowledged, and God's grace in Jesus Christ is proclaimed as the sinner's only hope. These truths are more definitely Christian in their content than "Nearer my God to Thee" with its sketchy references to a song, a wanderer, the sun, darkness, a stone, dreams, steps and angels, but no mention of the Son of God.

An evangelical hymn will be Christ-centered and Redemption-centered. Hymns of praise to God the Father are excellent, but they do not go far enough. Those that speak only of rosy dawns, rising suns, hills tipped with gold and singing birds, may contain the element of joy, but they are secular songs, not evangelical hymns. The same is true of the type of evening hymn that goes no farther than setting suns and deepening shadows. Thomas Ken was aware of this, and in his excellent evening hymn, "All Praise to Thee, my God this Night," he thanked the Lord for the blessings of the day, prayed for forgiveness of his sins, and asked for the Lord's protection during the night. It is more than likely that Ken's original hymn contained a stanza thanking the Lord for the gift of Redemption. In its closing stanza, his hymn has given to Christendom the words so familiar to believers everywhere: "Praise God from Whom all Blessings Flow." Matthew Bridges' "Crown Him with Many Crowns" sets forth the truth of Redemption. Lenten hymns are especially Christ-centered and Redemption-centered. "When I Survey the Wondrous Cross," "Glory Be to Jesus," "There is a Fountain Filled with Blood," "Stricken, Smitten and Afflicted," "Alas! and Did my Saviour Bleed" and "O Dearest Jesus, What Law Hast Thou Broken" are but a few of a long list of treasures of Christian hymnody. "What a Friend We Have in Jesus" violates almost every canon of the hymnologist and the church musician. Such men tell us that it is superficial, yet most church people place it at the head of the list of favorite hymns. Its Christ-centered character outweighs whatever technical defects it may contain, although it is not a Redemption hymn. The gifts for which it asks are largely those of the peace-of-mind kind.

UNWORTHINESS OF TRIVIALITY

An evangelical hymn will not be trivial. Sixty years ago a noted hymn writer gave us the following: "A downy little duckling went waddling off one day; He didn't like the other ducks; With them he wouldn't play," etc. The fourth stanza begins, "He caught a great big June bug, As fat as fat could be." The same hymn writer composed another hymn which begins: "Once a trap was baited with a dainty piece of cheese; It tickled so a little mouse it almost made him sneeze." These two nonsensical things were included in a hymnal that was a best seller in its day. It was hymns of the trivial type that led Dr. Frank E. Gaebelein, in his *Patterns of God's Truth* (1954), to say that much evangelical music is cheap, vulgar, and false. He asks

whether the time has not come to admit that such things are nothing but ear-tickling devices, unworthy of association with the grand truths of our Redemption.

A good Christian hymn will contain teachings and imagery that are in accord with the Bible. Some hymns include false ideas. They give the impression that when a Christian dies he becomes an angel and plays upon a harp. Angels are created beings, and not redeemed men, women, and children. They are of a fixed number, and their glorious company is never increased by the birth of infant angels nor by the constant arrival of redeemed Christians who have been transformed at death from human beings to angels. They are sinless, sexless, and they never die. It was the painter, the designer of stained glass, the maker of cemetery memorials, and the hymn writer who created the pictures of beautiful young ladies with long golden hair, white feathery wings, and harps of gold. Four such celestial beings, in stone, used to stand guard on a church tower on New York's Fifth Avenue, and another has stood for several decades on the apse of one of our most famous American cathedrals.

Incorrect teachings concerning death and the future life are often to be found in hymns. "Beautiful Isle of Somewhere" and "Somewhere a Voice Is Calling" are bewildered laments of uncertainty. "I Know that my Redeemer Lives" is a hymn of positive assurance. "The Strife is O'er" has been sung for 850 years, and it is the joyous hymn of the Christian who has no fear of death and no misgivings with regard to future life. "Jerusalem the Golden" was written some 820 years ago, and is still a favorite hymn of assurance.

Isaac Watts' "The Law Commands and Makes Us Know" is a remarkable hymn. It is a metrical summary of the uses of Law and Gospel. This is a subject upon which much confusion exists, not only in hymn writing but often in preaching. An American hymn writer, Matthias Loy, wrote two hymns, "The Law of God Is Good and Wise" and "The Gospel Shows the Father's Grace." Each of these hymns contains six L.M. stanzas in which the distinction between Law and Gospel is stated much more fully than in Isaac Watts' brief summary.

Many soundly evangelical hymns are colorless today because of unpardonable alterations. Why must our hymn committees persist in mutilating Williams of Pant-y-celyn's excellent "Guide me, O Thou Great Redeemer," and making of it a deistic thing? Baring Gould protested emphatically because his hymns were not only set to music that irritated him, but because their words were altered so as to "wash all the color and the definiteness out of them." Modernists at civic functions have gone so far as to change the closing words of Ken's famous Doxology to "Praise God, from whom all blessings flow; Praise Him, all creatures here below; Praise Him above, for all that's good: Praise Him for human brotherhood." Other Modernists, rejecting the Virgin Birth, have not hesitated to tamper with the beloved "Silent Night," and at public functions have actually caused it to be sung: "Silent night! Holy Night! All is calm, all is bright, Round yon valleys and hillsides afar, Shines the light of many a star," and so forth. At the recent funeral of a famous man, the words "through our Lord Jesus Christ" were deleted from I Corinthians 15:57. Men who intentionally omit the Saviour's name from hymns, Scripture verses, and prayers would do well to read carefully the words of the old hymn, "Jesus, and Shall It Ever Be, A Mortal Man Ashamed of Thee."

In such a brief discussion, only a few representative hymns have been mentioned, and they have been considered from the standpoint of text, rather than music. Hundreds of good hymns might be mentioned: morning hymns, evening hymns, opening hymns, closing hymns, Advent hymns, Christmas hymns, Easter hymns, hymns in praise of God's Word, metrical Psalmody, revival hymns, and many others. The subject is controversial. A noted Scotsman who occupied a prominent New York pulpit for many years used to tell of a village overseas where controversy over burgher's oaths, hymns, Psalmody, and musical instruments became so strong that there was left only one half dozen churches of the same denomination in the small village, and one of those reported having two members. Unanimity can never be achieved in this world, but at least one may be careful to select hymns that contain definite evangelical truth. END

A Sound of Weeping

". . . he beheld the city, and wept over it . . ."

His agony of weeping
  Reverberates
Through long, spent centuries;
  Reiterates
Afresh the tragedy of human waste.

He scanned the age, the heart
  And wept to see
The things that make for Peace
  Denied; for He
Knew unrequited love, saw hope debased.

He wept . . .
And surely weeps!

MILDRED R. BENSMILLER

Fine Arts and Christian Education

CYNTHIA PEARL MAUS

In viewing a piece of classical art of literature, we often say, "What a beautiful portrayal in art that picture is," or "What a masterpiece of dramatic literature that story, drama, or poem is!" Why do we say this? Because the painting, poem, story, drama, or music arrests our attention and so moves us intellectually and emotionally that we are constrained to acknowledge the beauty and truth which the particular piece of art contains for us.

Art in any form, whether in pictures, poetry, stories, drama, or music, portrays truth in a form of beauty, but only the quality of inherent beauty and perfection earns for a subject the title of *fine art*.

THE MODERN TREND

Never in the history of the Church has the educational value of great religious art been more widely recognized than it is today. This is due partly to modern "scarcity" of time, and art masterpieces being time-savers serve a valuable purpose. They present to the eye that which would require a much longer time to say. The Chinese express the truth accurately when they say, "One picture is worth ten thousand words."

Psychologists tell us that sense impressions received through sight are of a higher order than those received through any other sense perception. The use of great art in teaching religious concepts, therefore, rests upon the sound educational principle that truth reaching the mind through the eye-gate and the eargate at the same time doubles the impression. Therefore, if teachers of children, young people and adults, want to reach the minds and hearts of their pupils, they may sow that truth through use of the major fine arts, namely, pictures with their interpretations, stories, poetry, drama, or music. Truth thus sown and grown will never die.

For nearly two decades it was my privilege to handle the poetry trail, art trail, or story trail in young people's summer conferences which reached annually hundreds in their teens and early twenties. Attendance at the afternoon trails was elective, not compulsory, which meant that the leader of each trail had to be able to make truth *live* through skillful use of one of the arts in order to inspire continuing attendance. After many years, young adults, now active with children or young people in their own churches, or young men serving as army chaplains, have written to me for a certain story, picture, or poem I had used as an illustration in one of the fine arts' trails. Such interest verifies the teaching power of the fine arts in Christian education.

TRUTH IN BEAUTY

Truth portraved in a form of beauty, which is what the fine arts are, never dies. It is relived in the memory of others especially in times of need.

One reason Jesus was followed so eagerly and persistently by the multitudes during his earthly life and ministry was that he is and was God's truth in human form and spiritual beauty. The Gospels say of him, "He was full of grace and truth." The memory of the marvelous parables that fell from his lips on mountain sides and by lake shores has changed the destiny of man throughout the centuries. "Truth crushed to earth will rise again." It has within it the seeds of immortality. The *fine arts* are the most effective means, I believe, of presenting God's eternal truths to human hearts.

There have been many long and involved discussions of art in religious publications and journals. Notable was the Fine Arts issue (Feb. 1959) of the *International Journal of Religious Education*. However, most of such publications have limited the discussions wholly to Christian painting. Let me stress the fact that pictures (and any masterpiece of art) are only one of the art forms accessible to religious leaders.

POETRY AND MUSIC

Poetry is also a fine art. Richard Le Gallienne said: "Poetry is that impassioned arrangement of words,

. . . . . .

Cynthia Pearl Maus has achieved world-wide recognition for her anthologies of art. *Christ and the Fine Arts* (1939, revised and enlarged in 1959) was her first production, followed by *The World's Great Madonnas* (1947), *The Old Testament and the Fine Arts* (1954), and *The Church and the Fine Arts* (1960). She received her A.B. from Northwestern University, holds the honorary Litt.D. from Chapman College, and served for some years as youth director for United Christian Missionary Society (Disciples of Christ). At present she devotes her time to research, writing, traveling, and lecturing.

whether in verse or prose, which embodies the exhaltation, the beauty, the rhythm, and the truth of life." And Edwin Markham said: "Poetry is the expression—under the light of the imagination—of the unfamiliar beauty in the world, the beauty that is 'the smile upon the face of truth.' Poetry is the revelation of the strange in the familiar, of the eternal in the transitory. It is the impassioned cry of the heart in the presence of the wonder of life."

The poet comes into our life to judge the world as it is, in the light of what it ought to be. He comes to infuse into the hearts of men the loftier courage of life, to create for their consolation and joy that nobler "wilder beauty than earth supplies," in poetry that faces the sordid, tragic facts of life in the light of the spiritual forces available for its purging and renewal. If such be the function of poets and poetry, no program of Christian education would be complete that did not include the fine art of poetry in its curriculum.

Music is a fine art. Religion has much to learn from music, for music is the most perfect symbol of life:

> God is its author, and not man; he laid
> The keynote of all harmonies; he planned
> All perfect combinations, and he made
> Us so that we can hear and understand.

Before men developed the art of either oral or written language for communicating with one another, it is probable that they sang imitatively. The first articulate sounds by which mind communicated with mind were probably musical echoes or imitations of melodious sound heard in nature. Language and the art of music grew from the same common stem; and, as with all other arts, music was born out of the attempt to express what was strongly and pleasantly felt.

The songs of a people keep alive their spiritual aspirations. They cheer, refine, comfort, and elevate. They furnish the atmosphere and wings by which mortals can rise to the realm of pure beauty. Thus by the aid of music, they may be lifted, if they will, nearer to God.

Recently I visited a newly dedicated church auditorium in Los Angeles that seats 5,000 people. A choir of 90 voices, under the leadership of a true musician, sang the great hymns of the church with such richness of modulation, resonance, and enunciation of words that the universally loved hymns came alive again. There is no need for operatic music in the local church to fill pews.

MASS SINGING

Worshipers who know deep in their hearts that Jesus Christ is "King of kings and Lord of lords" will sing because the fine art of sacred music regularly testifies to this universal truth.

Out of mass singing of the magnificently beautiful hymns of the church, a religious yearning for a better and cleaner life surges up from the hearts of those who listen and those who sing.

STORIES AND DRAMA

Stories and drama are also fine arts, because they express truth in forms of beauty and are therefore worthy to live forever in the memories of those who enjoy and participate in them. A knowledge only of the facts of the Bible will never conserve the values of the Christian religion. Religious ideas and ideals must be diffused with emotion, which is the driving power in human behavior. Nobody ever accomplishes anything worthwhile until they feel tremendously that something must be done. We ought never to underestimate the power of human emotions in Christian education. Whether great stories or dramatic literature are to be vital and become great moral teachers depends not only on the character or message of the story but the ability to make truth *live* and touch the heart.

No book in all the world contains or has inspired more great stories and dramas than the Bible; and, when presented realistically, they can convey to children, young people, and adults the true meaning of what the mind and heart of God is like, as they see him incarnate in Jesus Christ. Stories and dramas help us to *see* and *feel* what the friendship and companionship of Jesus did for people. A story is not only what one *says,* but what one *sees;* not merely what one *hears,* but what one *feels.* It is the best method of sharing experiences with others, because it is about the only painless process of teaching known. If a person can be taught at all by any method, he is taught by the time he comes to the end of a story, for whatever he has *seen* and *felt* in the deepest recesses of his heart as a result of the shared experience is the permanent, abiding, spiritual enrichment which he can share with you.

I believe that if one lives with the story he is planning to present to others, until that story fairly *lives* in him, he will be able to tell it with the emotional response that was *living experience* for the personalities in the story. An audience will see and feel only what you see and feel as you share experience through intelligent use of great stories and dramatic literature.

There are many things one may do to become an outstanding Christian leader with children, young people, or adults. Perhaps the greatest task is to master in one's own personality the ability to make truth *live* through the artistic use of the fine arts; for in and through them one is privileged to sow the seeds of immortality in the lives of those with whom he comes in contact. Armored not only with a *knowledge* of the fine arts but with the ability to make them *live* in others in beautiful and rugged simplicity, one may become a torch-bearer even to unborn generations. END

Guiding the Preschool Child

MARY E. LEBAR

It is common knowledge in educational and psychological fields that the formative years, the most impressionable years of one's life, are preschool years when the child's basic life pattern is formed and attitudes are shaped that affect the rest of his life.

DETERMINING YEARS

Testimonies are easily gathered from sources concerned with mental health, juvenile delinquency, and divorce—the social problems of our day—as to the root importance of the first years of life in such areas. For example, according to *Parents' Magazine* (Aug., 1952), "Modern psychologists and psychiatrists are convinced that the chances for healthy mental development are largely determined during the first six years of a child's life." In the magazine *Say*, put out by Roosevelt College (Spring, 1955), "It is a well-established fact that the seeds of insanity are sown from the ages of one to six." *International Journal of Religious Education* (Oct., 1951) asserts: "By the time a child is five or six, his emotional pattern and his habit structure are fixed. Of course, variations in development can be expected in one direction or the other, but in general the pattern has become permanently set. . . . It is surprising that the Protestant Church has not kept pace with what we know to be true about the sensitivity and receptivity of these younger children. Preventative treatment is better than remedial medicine."

Says *Parents Magazine*, "Still another recurring stereotype . . . is that juvenile delinquency mysteriously blossoms out among teen-agers. The truth is: It begins very early! Citing the famed Sheldon and Eleanor Glueck study of 500 delinquents, nearly half were noticeably delinquent before they were *eight* years old. Judge Joe Glasser in *Link* (Feb., 1957) makes this observation: "It is important for parents to concentrate upon the family environment. This is especially true during the first six years while basic behavior patterns are being established. . . . I am firmly convinced that almost 95 per cent of the juvenile delinquents are such because of environmental factors and improper parental guidance during the critical age above set forth." Dr. C. W. Hall, Director and Professor of Bible and Religious Education, University of Texas, in his dissertation at Yale said: "A study of the home backgrounds of 300 happily married individuals and of 300 divorced individuals reveals the fact that the atmosphere of the home during the early impressionable years of a child's life determines his later success or failure in marriage. In other words, a successful or unsuccessful marriage is usually made in childhood." And *Time* Magazine (Feb. 13, 1956), reporting a gathering of leaders from industry at the Menninger Foundation in Topeka, said that some of the businessmen "boggled over the immense importance attached by the experts to the preschool years in character formation." Dr. Roy Burkhart of Columbus, Ohio, declared he was more concerned with what went on in the nursery of his church than what went on in the pulpit. One director of education in a large wealthy church explained to a visitor that all teaching in the Sunday School was done by volunteers from the church membership with the exception of the nursery department. "This age needs such specialized training and is so important that we hire a professional."

How much weight does the average church attach to such knowledge? If most church members come through the Sunday School, as is widely stated, church leadership ought to be concerned with the basic training that future church members are receiving. Can we say that the best teachers are being chosen to teach the two through five year olds? Is there insistence that teachers be trained for such specialized work? Or is any willing individual being urged to perform a baby-sitting service? Perhaps some zealous soul is seating little children in rows and preaching at them diligently each week to "give their hearts to the Lord."

MISLED CHILDREN

Look briefly at the kind of training that goes on in the average church. Take the matter of prayer, for instance. Here is a concrete situation: Mrs. S. tells her group of two and three year olds, "Now we're going to pray. Close your eyes. Bow your heads." She stands

Mary E. LeBar is Professor of Christian Education at Wheaton College (Illinois). She received her A.B. from Roosevelt College, A.M. from Wheaton, and Ph.D. from New York University, and has authored works in the Christian Education field.

before them, closes her eyes, and proceeds to pray. She prays for the pastor and the missionaries, the young men in service, the events of the coming week, and for the whole Sunday School. This is a good prayer to utter when she is home alone, but with two and three year olds, it is not, for none of them are praying. As the teacher continues, they open their eyes and begin enjoying their moments of "freedom." Some even get up and walk around till an assistant corrals them, while others play with any object at hand or with each other.

Unfortunately the situation is not one of "no learning." Children are constantly learning. They are learning that prayer is meaningless, long, tiresome—something to avoid when possible. They are forming attitudes that will militate against their being in prayer meeting when they grow up. Perhaps the point sounds stretched, but those who waive aside adult rationalizations for motives will find that early attitudes are most determinative. Such attitudes may be changed, of course, but they are always harder to break once they are established, and many never are changed.

As to sermons and the reading of God's Word, we may ask what attitudes are engendered in young children toward learning Bible verses and having the Bible taught to them? Do teachers "assign" verses for parents to teach at home? And how do parents "teach" verses? Are children understanding what each verse means, or are they being told to repeat words, the truth of which they will need years later? We would hardly teach algebra to first graders on the grounds that it will be so useful when they get to high school! God's own laws of learning and remembering are against the system so widely used in churches to justify some of the material given to small children.

Nonetheless, the child still learns something about Scripture. It is meaningless, it is a chore, verses are something to be said for adult approval, a star, or a prize. The Bible has no relevance to life, and so he forms a habit of sitting and outwardly "listening" to get adult approval with his mind turned off. He repeats glibly, "Let us love one another," and forthwith proceeds to hit the child next to him. The teacher scolds him but makes no connection between the Bible verse and the deed; neither, of course, does the child. Pastors grieve over the unchanged lives of adults who sit Sunday after Sunday through biblical sermons. But early in life the people learned to let pious truth and daily living run in parallel courses.

RIGHT GUIDANCE

Children are so pliable, easily led, open to suggestion, and ready to love what we made lovable to them. Good training *is* available, not only in secular schools and Bible schools which give educational insights even by correspondence, but in easily available books. Curricula for nursery and beginner departments have methodology and helps for the untrained teacher in recognition of the usual local church situation. Bible materials suitable for the young child and ways of teaching to make truth vital and relevant to his life may be obtained from evangelical publishers. Would that churches insisted that teachers follow such material. Within the lessons, verses and Bible stories are carefully selected, carefully used, and repeated to make them a part of the child's thinking and living. Short verses are repeatedly used in conversation, rather than formally taught in parrot-like repetition. Activities are so geared into Bible teaching that the child, from his first years in the nursery department, learns he is responsible to live what he knows. Real teaching involves helping the child to understand the truth and to put it into action.

In regard to giving, it is certain that good habits of bringing money to church will begin long before the child has much appreciation for the value of money. The time when he does come into such appreciation varies from child to child, depending upon his experiences. His offering should be called "money," not "pennies," and should be brought for the valid motive of love for the Lord. It is not "to give to Jesus," but "to help in Jesus' work." "Giving to Jesus" is taken too literally by the nursery child to render it a clear expression for him. That is, he is likely to identify the Sunday School secretary who collects offering envelopes as "Jesus," as some little children have done. The generalization, "Jesus' work," may be defined, even in the nursery, as buying pictures and chairs, or paying for the lights and the heat.

Prayer also may be real and a delight for children two and three years old. One idea is enough for one prayer, which must be offered when the child is prepared and feels thankful or ready to confide in the Lord something of interest to him. Expression must be short and pointed. Posture is perhaps the least important thing, although even a small child can feel the helpfulness of closing his eyes so he does not see other children while he talks to God.

TRAINING FOR TOMORROW

Were pastors and church leaders to look into the preschool departments of their own churches and see how few of them operate with understanding and skill, they would begin to show concern for the foundational training that is being given. Children will continue to grow up with habits that defeat what the pastor is trying to accomplish. And pastors will continue to grieve over the hardness of the human heart. Adults will act as they have been trained to act, for the laws of human development are God's laws. END

September Reader's Digest
Articles of Inspiration and Information
for the whole family

IS IT TOO LATE TO WIN AGAINST COMMUNISM?

Dr. Malik, former President of the U. N. General Assembly, asks why freedom is *on the defensive!* In a thoughtful article in September Reader's Digest, he maintains that a *united* West must abandon "containment" and "peaceful coexistence," adopt an active policy of liberation. Page 37.

LIFE'S HARDEST YEAR

You don't remember it, but medical science knows that the *first year* of your life was the most difficult! Survival demands learning at a breath-taking pace. Here's a winning description of the marvelous struggle by which a small savage, called "baby," wins through to become a smiling social being who says "mama." Page 71.

Try Being an Early Bird! Find your days too short for doing all you'd like to do? In September Reader's Digest there's a painless plan, tested by a man who's discovered that "an hour in the early part of the day is worth *four hours* later on." You could begin tomorrow—add a *full hour* to your day within a month! Page 90.

Private Damage From Public Debt. Here, from his best-selling book, "The Law and the Profits," is Parkinson's pungent statement on why taxes cannot go endlessly up without bringing individual freedom down. In this election year, no voter *can afford* to ignore this pocketbook warning! Page 181.

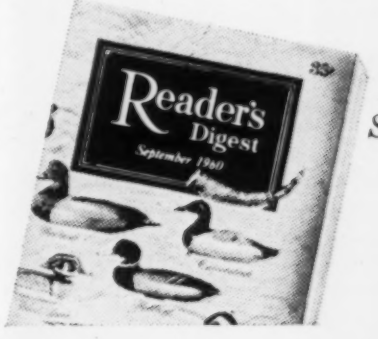
The Religious Issue in This Campaign. Do you think that the Roman Catholic Church in the U.S. supports the doctrine of the separation of church and state? *No* answer two Protestant leaders. *Yes* answers a Catholic. In September Reader's Digest prominent religious leaders debate a question *every voter must decide* this election year. Page 65.

John D. Rockefeller, Jr.'s Greatest Gift. The gift the President of Fisk—a Negro university—asked of Mr. Rockefeller *was not money* . . . yet it staggered the philanthropist. Read the true story of why he cringed . . . then said "yes" to his hardest role. Page 205.

The Facts about Faith Healing. Does healing power exist? "I believe we can answer with an unconditional yes," says one leading N. Y. doctor. Others disagree. September Reader's Digest reports the results of some recent attempts to find a medically certifiable case . . . You'll be fascinated by what happened, *as shown on X-ray films!* Page 49.

Handbook of First Aid. This authoritative, *detachable*, 28-page section may save your life. Complete with its own cover in the September issue, it's designed for immediate usefulness . . . tells you what to do, warns what *not* to do until *medical* help arrives . . . contains a check list of first-aid supplies every home should have. Page 241.

More than 40 selected articles and features of lasting interest in every issue



September Issue Now on Sale

Uniform Lessons: An Evaluation

CLIFTON J. ALLEN

Uniform Lessons are not without limitations. They are not a perfect panacea for the religious illiteracy and moral ills of our nation. But strong evidence could be marshaled to support the statement that Uniform Lessons, the most widely used curriculum materials in the Sunday Schools of America, have been the foremost factor in the Christian culture of the nation during the past 75 years.

QUESTIONS AND CRITICISMS

Vigorous criticism of Uniform Lessons is not new. Such criticism, from the early years of this co-operative effort among Sunday School leaders in America, has led to improvements in Uniform Lessons and to the development of other needed curriculum materials. But questions continue to be raised, and even charges of the most grievous nature are leveled against this plan of Bible study. Most of these questions and charges arise from misunderstanding and lack of information. Some of them spring from deep concern for the cause of Bible teaching in the churches. Unfortunately, some criticisms are inspired by pure prejudice and a desire to embarrass the groups responsible for Uniform Lessons.

The more frequent questions and criticisms are the following: *1.* Uniform Lessons seem to follow a hop, skip, and jump plan—why not study the Bible book by book and chapter by chapter, straight through? 2. There are too many passages in a given lesson—we get confused and can never cover all the ones listed. 3. Much of the Bible is left out—why not study all the Pentateuch, all the Psalms, all the Old Testament prophecies, all the New Testament epistles, and all of Revelation? 4. The lessons are too topical, about some moral problem or some current situation in human relations—why not concentrate on the Bible and learn what it means? 5. The lessons major on the "social gospel"—why not leave politics and race relations to the modernists? 6. After a lifetime in Sunday School, people are hopelessly ignorant about the Bible. They don't know whether Noah built the Temple or preached on Pentecost, whether Peter betrayed Jesus or was stoned to death on the Damascus road, or whether Ruth was the mother of Moses or the wife of David. Why cannot Sunday School lessons major on Bible knowledge instead of moralizing about how to get rid of worry or how to treat your neighbor? 7. Uniform Lessons repeat the same historical material cycle after cycle—why do we not provide for the study of fundamental doctrines? Protestants are amazingly ignorant of what they believe. 8. The lessons are all from the Bible but never about the Bible; there is no clear-cut facing of critical problems about the Bible. Do not people need to know how we got the Bible and what it is as the Word of God? 9. The lessons never seem to come to grips with social issues, with the critical problems in modern society—Bible study means little unless we get guidance for living in our time. *10.* Why are Uniform Lessons copyrighted by the National Council of Churches? Why do we have to study something handed down by the National Council?

BASIC PRINCIPLES

The confusion and false implications indicated by most of these questions is evident. Often the question is an indictment rather than a request for information. Let me undertake to answer them by calling attention to some basic principles underlying Uniform Lessons.

Uniform Lessons are designed to provide a plan for Bible teaching and Bible study suitable for groups, primary through adult. These lessons are meant to be used in churches of varying sizes with varying levels of trained leadership. It is expected that Sunday School teachers and officers will be voluntary workers, seriously committed to the importance of Bible teaching but not specialists in theology or education. It is further understood that attendance at Sunday School is voluntary, often being interrupted by change of residence, which is a fact that must be faced, and which imposes inevitable limitations on what curriculum materials can be. Uniform Lessons, designed for reaching mul-

Clifton J. Allen is Editorial Secretary of the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee. A member of International Sunday School Lesson Committees, Uniform and Graded, Dr. Allen received the A.B. degree from Furman University, the Th.M. and Ph.D. from Southern Baptist Theological Seminary, and was awarded the honorary D.D. from Furman during the past year.

titudes of people for Bible study, cannot be conceived or developed as a formal course in biblical studies. Some highly desirable outcomes in biblical knowledge, Christian understanding, and matured social insights cannot be achieved in such a plan of study. This does not reflect on the validity of Uniform Lessons, but simply means that they cannot serve all the needs for Bible study. Their genius, their basic values as a program of Bible study suitable for people generally, must be understood.

It follows, therefore, that the units of study and the lesson materials must have variety for the sake of interest. The average Sunday School constituency is not prepared for sustained study of abstract truths, of consecutive portions of the Bible, or of the more profound theological concepts of the Hebrew prophets or the letters of Paul. Provision must be made for materials that have value in spite of irregular attendance, in spite of persons moving from one community to another, and in spite of the shortcomings of inadequately equipped or dedicated teachers. And, especially, a plan of study must be provided that lends itself to participation by the unreached multitudes which churches should strive to reach, not just at the beginning of courses but week by week throughout the year. Some plan, at least similar to Uniform Lessons in their basic characteristics, must be followed if churches are to accept their divine commission and responsibility to teach the Bible to all the people.

STRENGTHS AND WEAKNESSES

Some of the questions and criticisms of Uniform Lessons point to strengths in what might be considered weaknesses. The lessons do have in some instances a collection of passages for study. This is necessary in drawing upon the most relevant biblical material about given topics. A study of topics is just as sound educationally—and in some cases far more fruitful spiritually—than the study of continuous chapters. Such passages reveal the truth of God about the topic or problem being studied. And students are thus helped toward more familiarity with the content of Scripture as it bears on the experiences of life.

Some units and some particular lessons do place major emphasis on social issues. The Bible is God's revelation for man's living in relation to the society around him as well as for his redemption from sin. The Gospel of Christ contains the clearest kind of teaching about the Christian's social responsibility. A plan of Bible study that omits this teaching would be untrue to the Bible. It remains to be said, however, that a study of any given cycle of Uniform Lessons will indicate a conscious effort to balance the units with stronger social implications with those of historical, doctrinal, missionary, and inspirational character—of which the latter certainly have the strong predominance.

The builders and users of Uniform Lessons have never thought of these lessons as being the only curriculum materials for use in the churches. There are many other media in the educational mission of a church. To blame Uniform Lessons for a low level of biblical knowledge—and it ought to be understood that questionnaires and generalizations often exaggerate this with false conclusions—ignores responsibility and opportunity at many points. Homes ought to teach the Bible. Preaching ought to provide instruction in biblical knowledge and indoctrination in Christian truth. Training in churchmanship and Christian living is a sacred responsibility of churches in addition to what is undertaken through the Sunday School. Nearly all denominations provide a variety of teaching and training activities for children, youth, and men and women designed to supplement the Bible study program in the Sunday School. All of these must share the responsibility for developing Christians with fullness of knowledge and maturity of faith.

The criticism is sometimes made that Uniform Lessons are controlled by the National Council. In recent years Uniform Lessons have been prepared by the Committee on the Uniform Series. The committee is sponsored by the Division of Christian Education of the National Council of Churches. The majority of the denominations choose to co-operate through this medium. Participation in the work of the committee is not restricted to denominations affiliated either with the Division of Christian Education or the National Council. Thus, I have served on the committee, along with other representatives of the Southern Baptist Convention, a denomination which is not a member of the National Council of Churches. I have shared in the work on the same basis as any other person. The committee does its work in a democratic process. Its work is restricted to developing the plan for the Uniform Lessons—planning the cycle, selecting the Bible material, selecting titles and age-group topics, and preparing a list of Home Daily Bible Readings. All of it is subject to review by denominational curriculum committees for criticism and suggestions, and then denominations are free to modify the outlines to meet their own needs. The lesson materials proper are of course the product of denominational writers, editors, and publishers. It is misleading to say that Uniform Lessons are "controlled" or "handed down" by the National Council of Churches. I have served on the committee since 1943 and recall no instance when pressure was brought to bare on the committee. When the committee completes its work, outlines are released under the copyright of the Division of Christian Education, National Council of Churches. This is done to protect the interests of the co-operating denominations.

Pastors everywhere realize that the Sunday School of today is the church of tomorrow

Bible teaching that BUILDS ...year upon year

Gospel Light's complete Learning-Level® Bible-teaching plan helps each student grow in Christ, in an orderly way from infancy to adulthood..."that the man of God may be complete..." *(II TIMOTHY 3:17)*

Together with pastors and Sunday School teachers, Gospel Light shares these Bible-teaching goals: to nurture the entire family in the Word so that Jesus Christ is accepted as Savior and obeyed as Lord—to build Bible knowledge year upon year toward fuller understanding—to find how that Word applies to life's problems at each single age—and to make the most of the teaching hour through good preparation.

Only Gospel Light offers "year-upon-year" Bible lessons to help you reach these goals. This closely graded system gives full attention to the changing spiritual, emotional, and educational needs of each year of life. Teachers find it easier to teach; students find it easier to learn the Word of God.

Learning-Level Bible Lessons are a unique combination of these four important standards:

1. Jesus Christ, central in all Scripture, is presented as *Savior and Lord.*
2. Orderly progression of carefully planned lessons *builds* toward maturity.
3. Lesson *content* is planned for each age to increase desire to learn the Bible.
4. Teaching *methods* used for each age stimulate true learning: application to life.

Examine samples without cost or obligation.

h GRADE | 8th GRADE | 9th GRADE | 10th GRADE | 11th GRADE | 12th GRADE | ADULT

The vital, realistic way to teach the Bible:

Cradle Roll—up to 2 years. Unique "LOAN-of-a-LIFE" plan reaches parents for Christ, helps them guide their child.

Nursery—Ages 2 and 3. Teaches little ones about God and Jesus, sets foundation for later years.

Kindergarten—Ages 4 and 5. Builds preschoolers' love for God, His Son, His Word and His Church.

1st Grade—Age 6. Simple, colorful Bible lesson books help child learn to love the Bible and know its truths.

2nd Grade—Age 7. Bible lessons keep pace with the child's increasing reading abilities and understanding.

3rd Grade—Age 8. Lesson books match 3rd graders' proficiency in reading, understanding, memorizing.

4th Grade—Age 9. Old Testament study begins in this hero-worshipping, adventure-loving age.

5th Grade—Age 10. Continues systematic, chronological study of Old Testament, always relating it to New Testament.

6th Grade—Age 11. Completes important Old Testament studies, providing good base for New Testament study.

7th Grade—Age 12. At an age of confusion, lessons are centered in the Rock of Ages, the Lord Jesus Christ.

8th Grade—Age 13. Students study the key books of John and Acts, giving them assurance of God's plan.

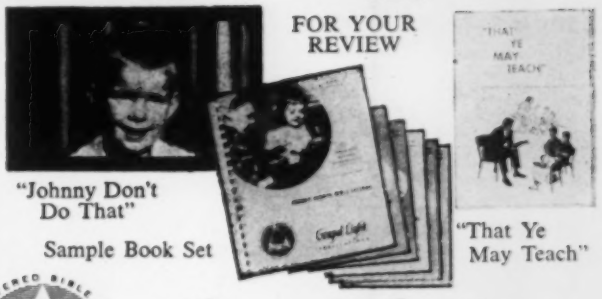
9th Grade—Age 14. Confronted with fast-widening horizons, students learn the comprehensiveness of God's plan.

10th Grade—Age 15. Students' need of reasons for faith is met by vital, practical, life-related study.

11th Grade—Age 16. Lessons continue to help young people strengthen their faith.

12th Grade—Age 17. Helps prepare youth spiritually for careers, marriage, or military service ahead.

Adult—A wide selection of courses helps meet varying interests. 15 courses available, more coming.



CHRIST-CENTERED BIBLE MATERIALS SINCE 1933

Gospel Light

PUBLICATIONS

Learning-Level® Sunday School Bible Lessons • Teaching Aids • Take-Home Papers • VBS Materials • TEACH Magazine

See your Authorized Gospel Light Dealer or send coupon.

Gospel Light Publications, Dept. GT-80
Glendale 5, California or Mound, Minnesota

Please send for review without cost or obligation:

- ☐ Sample Book Set for all ages.
- ☐ Helpful filmstrip, "Johnny, Don't Do That," tracing Sunday School influence from infancy into adulthood. In color. Send sound on ☐ 33⅓ LP record; ☐ tape. Date needed:_____ or_____
- ☐ Sample of one student's book and one teacher's book for age_____.
- ☐ Information on Gospel Light Bible Lesson materials, including personal complimentary copy of helpful guide, "That Ye May Teach," with Sunday School organizational chart.

Name_____

Address_____

City_____ Zone_____ State_____

Church_____

I should like to emphasize some positive values in Uniform Lessons. These need to be seen in the perspective of the basic principles which guide in the development of this plan for Bible study.

First, Uniform Lessons place major emphasis on the Bible. Every lesson is a study of a Bible passage. The importance of biblical content is recognized. In each six-year cycle, effort is made to cover as much of the entire Bible as is deemed practical for study in the Sunday School situation when the program aims at reaching as many persons as possible for Bible study. Lessons are intended to encourage Bible study and to develop understanding of, love for, and obedience to the Scriptures as the Word of God.

Second, Uniform Lessons recognize the supremacy of Christ. It is a fixed principle that the lessons for at least one quarter each year will be devoted to a study of the life of Christ or to his teachings as set forth in the Gospels. Other units include material directly related to Christ and his work and to what he means as the Saviour of the world. Persons are confronted again and again with his invitation to salvation, with the demands of his lordship, and with the hope of mankind in his Kingdom.

Third, Uniform Lessons provide a practical plan for Bible study that lends itself to effective use by churches and denominations. It is the mission of the Church to minister to all classes of people, to reach the lost and spiritually illiterate and the saved and spiritually maturing. Even so, churches themselves differ widely. Their Bible teaching mission calls for lesson materials that can be used in widely varying situations, with the central objective of helping persons to find in the Scriptures the way of salvation and guidance in Christian duty. It is just here that we have the key to the tremendous impact of Uniform Lessons on the Christian culture of our nation. Small churches by the thousands, for the past six or seven decades, found these lessons a medium for gathering people together to study the Word of God. Large and strong churches found the lessons adaptable to serving masses of people. The simplicity of the plan, with the Bible at the center, captured the minds of evangelical Christians, and it became a medium of witness and growth. It helped to start churches, hold thousands of struggling churches together, and build thousands of them into strong units of Christian work. It is doubtful if there is any parallel with what Uniform Lessons have contributed to the warp and woof of Christian faith and Christian ideals in American life.

Fourth, Uniform Lessons contribute to Christian unity. The major evangelical denominations of America and Canada have participated in developing and using this plan of Bible study. Their representatives have become acquainted in a fellowship around the Holy Scriptures and have come into deeper insights and taken on greater concern for their common mission. The people of varying denominations and distinctive forms of worship have deepened their sense of kinship with other Christians as they have followed a uniform plan of Bible study. Thus Christian unity has been strengthed without compromise of Christian conviction.

Fifth, Uniform Lessons aim at supreme Christian objectives. This plan of Bible study seeks to help persons know and understand the message of the Bible that they may relate its truth to life. The lessons are adapted to the several age groups. Thus Bible truth is related to life experience, and to the moral and spiritual needs of individuals. Furthermore, the problems of personal Christian living and Christian social responsibility are dealt with normally and naturally—whenever the Bible material being studied bears on these matters. The aim of Uniform Lessons is not biblical knowledge per se. It is knowledge that makes one wise unto salvation, that equips the Christian with insights and attitudes and convictions that lead to good works, and that motivates the highest level of loyalty and service in the Kingdom of God.

Granting the positive values in this plan for Bible study, let me emphasize two further points. First, Uniform Lessons call for improvement. The work of planning in the initial stages can be improved. The lessons as published by the denominations can be improved. Second, Uniform Lessons alone are not enough. There must be improved teaching. And there must be a new dedication on the part of competent Christians to the supreme importance of the educational mission of the churches. The Word of God is adequate. The power of the Gospel is sufficient. But the commission to teach the whole counsel of God for the whole of life must be carried out with greater zeal and greater skill if our nation is to be blessed with salvation and established in justice. END

Preacher in the Red

PENALTY

MANY YEARS AGO, I went to preach in a popular church on the south coast of England. In the vestry, before the service, the vicar spoke very severely to the choirboys whose behaviour he said had been disgraceful. Then he turned and said to me, "As a rule the choirboys are taken into the vestry during the sermon and somebody reads them an interesting book, but today as a punishment, they are to listen to the sermon." —The Rev. P. R. P. BARKER, Woolpit Rectory, Bury St. Edmunds, Suffolk.

Important Sunday School News

NOW...ALL NEW BEGINNERS COURSE

Proves that 4 and 5 Year Olds Can Understand and Love the Bible!

Mrs. Marie Frost (Beginners Publications editor at David C. Cook Publishing Co.) models her new "Storygraph Apron," one of the many new lesson aids that bring the Bible to life for children using the Beginners Course.

Perhaps the most ingenious, most practical way ever devised to dramatize Bible stories. Flannel apron with spacious "built-in" story area makes teacher a "walking flannelboard" as she illustrates Bible stories from the new Course. Find out all about this clever new visual aid when you send for your Free Booklet.

Makes Teaching Easier, More Effective, More Rewarding Than Ever!

Here at last is a completely new, completely practical way to teach the Bible to Beginners. Built to meet the needs of *your* Sunday School as *you* described them, this new course makes teaching a delight. Wonderful new visual aids catch and hold the children's interest, while the newest teaching methods provide them with a truly meaningful understanding of God's Word.

New Course Based On Extensive Research And Thoroughly Pretested

Before one word was written, thousands of questionnaires were sent out to teachers, superintendents, pastors, religious educators.

Interviews and surveys were conducted in churches all over the country. The basic aim: to find out what *you* wanted in a new Beginners course, what was missing in existing curriculums, how a new course could *answer all your needs.*

We built a brand-new course based on the results and tested it thoroughly in the classroom.

Teachers acclaimed it enthusiastically. They found the Bible at the core of every lesson, they liked the eye-catching new *visual aids*, the simpler, more effective *handwork*, the step-by-step, easier to use Teacher's Guide.

ALL NEW in 4 IMPORTANT WAYS

1. **Brand-new Curriculum.** Two years of lessons and review, with the **continuity** you want. Considers every facet of the child's spiritual and social needs, develops as the child's mind and experience develop.
2. **Sparkling New Content.** Bible stories and life examples that have meaning to 4's and 5's . . . lesson themes woven throughout for effortless learning . . . all parts of the lesson tied together in the new step-by-step Teacher's Guide.
3. **Up-to-date New Teaching Methods.** Research uncovered the best ways to teach. Our staff tested, combined and refined them into the most sensible way ever to teach the Bible to Beginners.
4. **Dramatic New Visuals.** You asked for **more** visual aids, **better** visual aids. You'll get them in this new course. New Storygraph Apron, new Handwork Activity Packets, new Bible Teaching Pictures all help make your job easier and more effective.

The new Beginners Course is ready to start fall quarter in your Sunday School. It includes ample material for use in Beginners Church as well—the Free 16-page Booklet describes the course for you in full detail.

New Course Designed by Outstanding Christian Educators

Dr. V. Gilbert Beers, our Executive Editor of Children's Publications, Dr. Beers received his Th.D. from Northern Baptist Seminary and served as Associate Professor of Religious Education before joining David C. Cook.

Mrs. Marie Frost, Mrs. Frost, wife of a minister and mother of five young children, is our Editor of Beginners Publications. She is widely known as an author of Christian literature for Sunday Schools, and draws upon her practical experience including 15 years as a public-school teacher.

See your Christian Bookstore or *Mail Coupon Below for* **FREE** 16-PAGE BOOKLET IN FULL COLOR

To: David C. Cook Publishing Co., Dept. 3-H
850 N. Grove Ave., Elgin, Ill.

Please mail me your Free 16-page Illustrated Booklet with all the facts about the New Beginners Course.

Send to_____

Address_____

City_____ Zone_____ State_____

Full Church Name _____

Address_____ City_____ State_____

Check Box ☐ Send Brand New 1961 General Catalog

David C. Cook
PUBLISHING COMPANY
850 North Grove Avenue • Elgin, Illinois

Bible Book of the Month

JOB

CLASSED with the poetic books of the Old Testament, Job is a book of deep philosophy which deals with some of the basic problems of life. It is cast in the form of a dramatic poem. There is a prose beginning which explains the situation and a prose ending which concludes the story. A rich man of antiquity, Job was noted for his righteousness. Satan was allowed to test him by deep suffering. The major discourses with the comforters are about the problems of suffering and of life itself. In rounds of conversation Job speaks three times with each of three friends, with the exception of the third speech of the last comforter which is given by a newcomer, Elihu. After this, God himself speaks to Job and in humility Job accepts God's reproof. The book ends with Job's restoration.

OUTLINE

Introduction, Job's calamities, chapters 1:1-2:13.
Job's nine speeches, chapters 3, 6-7, 9-10, 12-14, 16-17, 19, 21, 23-24, 26-31.
Eliphaz' three speeches, chapters 4-5, 15, 22.
Bildad's three speeches, chapters 8, 18, 25.
Zophar's two speeches, chapters 11, 20.
Elihu's speech, chapters 32-37.
Jehovah's reproof and Job's submission, chapters 38-41.
Conclusion, chapter 42.

Some have argued that the first two and last chapters which are written in prose, were by an author different from the writer responsible for the body of the work which is poetry. But Terrien, speaking on Job in the *Interpreter's Bible*, calls attention to the fact that other ancient pieces also exhibit such a structure (*Interpreter's Bible*, vol. 3, p. 879). Actually, the argument of the book really depends on the setting as given in chapters 1 and 2.

Job is a theodicy. It faces the problems of why the righteous suffer and offers an answer or answers justifying the ways of God with men. Job has ever since been an example of integrity (Ezek. 14: 14, 20) of suffering and of patience (Jas. 5:11).

THE NARRATIVE

The record of Job's experiences is given with great artistry. The first chapter, though in prose, attains by a simple recitation of the staggering facts a climax of tragedy. Job is bereft of all. Unknown to Job but given to the reader is the information that his misfortunes have occurred under the permission of God at the instigation of Satan.

Now what should be Job's reaction?—despair?—rebellion?—abandon? No, his attitude is one of absolute submission to the will of God (1:21). It should be noted that this is not only Job's reaction, it comes with the approval of the inspired author (1:22). Job, having passed the test, is attacked by Satan, again with God's limitation that Job shall not be killed. Again Job had no way of knowing that God had set these limits. Indeed, Job knew no more of the divine purposes in his trials than we do in ours. He could not sense that he was just then the special arena of Satanic forces contending with the divine, while angels watched to see the supporting power of the grace of God. God never let Job go. In all his affliction He was afflicted, and as his eye is upon the sparrow so Job was the object of God's loving care even when God seemed to be most withdrawn. Satan has great power over Job and over us, but God speaks the last word.

In Job's further trial his wife turns against him. But again Job expresses submission (2:10), and again this attitude is the one approved by the author, "In all this did not Job sin with his lips."

Now absolute submission to the will of God is the proper attitude for a Christian to take. And this is neither fatalism nor irrationalism. It is not fatalism because the will of God is the will of a personal Father rather than a blind impersonal force. It is not irrational because the Christian has adequate reason to know that in the long light of eternity the will of God is best.

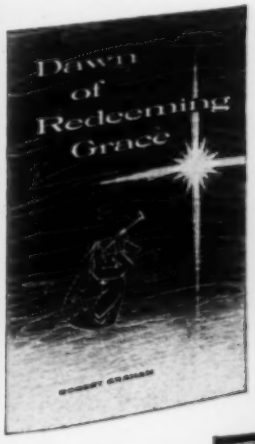
Inability to understand this is one of the failures of the current play *J. B.*, by Archibald MacLeish. The play cleverly reproduces Job's suffering in terms of present society. It sharply poses the problem of how to know the chief end of man and can God himself be known. But the play offers no answer to either question. It lamely ends that all our answer is "we *are*" and that what suffers can love. Love on earth and the fact of existence are apparently all the play leads to. This is merely the road to despair. The play ends in a blank. But existence without God is a terrible blank (Eph. 2:12). The end of Job is very different as James 5:12 assures us. Job meets God and is satisfied and God blesses Job at the last.

The answer of Job to suffering is, however, no easy and superficial answer. Job in his person and in his thought plumbs the depth of suffering. At first, as we have said, he declares that his confidence is anchored in the rock of sublime trust in the ultimate goodness of God. But in the following chapters he is shaken by the extent of his anguish. Here the so-called "comforters" play their part. The book does not call them comforters, though it does say they came to comfort their friend in his disasters (2:11). Their function in the book is to discuss the "why" of suffering. Apparently the answers of the three men are all alike and make no great progress. They claim that Job has greatly sinned and therefore his great suffering is penal. If he will repent and reform, all will be well (4:8; 8:3-7; 11:6, 13-16). Some of the remarks of these men are in a measure true. God does punish sin; repentance and reform are commanded by God; He does do unsearchable things beyond man's wisdom. But these limited answers do not fit Job's cause. Why do the *righteous* suffer? How can we explain the *inequalities* of life?

Job at times falls into blank despair. He sees no answer. He curses his day. He sees nothing beyond the grave (7:9; 10:21, 22) and longs for death in a passage as poignantly beautiful as it is spiritually hopeless (3:17-19). These thoughts are not recommended by the author nor are they to be considered as divine instruction any more than Asaph's preliminary observations on a similar theme (Ps. 73:13-16). They are the anguished questions which at last bring forth the epochal advances in God's revelation to Job.

Job never loses sight of two points, first that he is guiltless of the grievous sins charged against him, and second that God is righteous. An important verse is 13:15, "Though he slay me, yet will I trust in him." Unfortunately, there is a dispute here on the reading. The Hebrew "lo" (preposition *l* plus *him*) is vocalized by some of the Jewish witnesses as "lo" (*not*) and is read, "He will slay me, I have no hope" (RV and RSV). But all the older translations, the Greek Septuagint, the Syriac Peshitta, the Jewish Targum, and the Latin Vulgate take it as does the King James, and in the Hebrew grammar the verb *hope*

What's a Music Ministry Made Of?



To be sure, the basic ingredient is music. And when it comes from Broadman, the music is not only basic but best. Choose from the items listed below for "A Year of Music in Your Church" like you've never had before.

DAWN OF REDEEMING GRACE
by Robert Graham

A new Christmas cantata for mixed voices with soprano, alto, and baritone solos. Narration with instrumental background adds to the continuity of the over-all work. **$1.25**

BROADMAN SONGS FOR MEN, NO. 1
BROADMAN SONGS FOR WOMEN, NO. 1

First in a series of songbooks arranged for choirs, ensembles, and quartets composed of men or women. There are 47 selected hymns in each book. Eighteen hymns in both books are arranged in matching keys and harmonies so that men's and women's groups can be combined. Each, **50¢**

BROADMAN SONGS FOR MEN, NO. 2

Similar in style and content to first book in the series. Forty-one hymns arranged for four-part men's voices. Melody is always in second tenor line. Each, **75¢**

BROADMAN SONGS FOR WOMEN, NO. 2

Similar in style to other books in this series. Forty-seven hymns arranged in three and four parts for women's voices. Each, **75¢**

HYMNS FOR THE INSTRUMENTAL ENSEMBLE

Over 100 hymns skilfully arranged for any combination of instruments. May be used in accompanying congregational singing. These arrangements are available for instruments in the keys of B♭, E♭, C, Bass clef. Each, **$2.75**

SONGS FOR 4's AND 5's

A brand new song book for church, home, and kindergarten. All the songs are in an easy singing range for children's voices. Songs bring children into a fuller consciousness of beauty, love, Bible truths, the church, friends, and helpers. Illustrated. **$2.95**

SONGS FOR FUN AND FELLOWSHIP

A sparkling collection of 48 songs for all kinds of recreational gatherings—fellowships, parties, socials, banquets, etc. **35¢**

SONGS OF THE FAITH

With these 64 pages of arrangements, every choir will be able to sing the choice hymns of faith. List of hymns includes "A Mighty Fortress," "Jesus Shall Reign," "O Master, Let Me Walk with Thee," and others. **$1.25**

SONGS OF THE GOSPEL

Gospel songs simply but effectively arranged for the average church choir. Includes "Blessed Assurance," "Glory to His Name," and others. **$1.25**

SING PRAISES

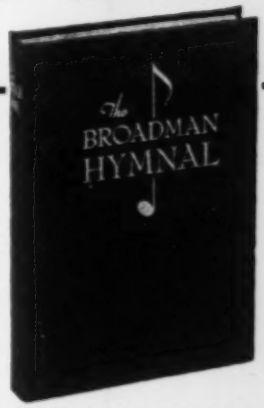
A collection of choral arrangements for mixed voices. Most selections are in three parts (soprano, alto-tenor, and baritone), but several are in four-part harmony. For youth choirs. **$1.25**

SINGING CHURCHMEN

An unusual collection of hymns arranged in four parts for men's voices. Melody is in the first tenor line. **$1.25**

"LET'S SING ABOUT" ALBUM

A symphonic ensemble plays delightful music for the 5- to 8-year-old. Narration and solos by Mabel Warkentin tell about Christmas, Easter, creation, and the seasons. Unique musical arrangements are by Dick Reynolds. Two 45 rpm recordings in hinged album. **$1.98**



BROADMAN HYMNAL

Versatile and practical, this popular hymnal has been a favorite for years. It has 503 hymns, 60 responsive readings, and a topical index of 60 classifications. Round or shaped notes. Dark green cloth binding. Each, **$1.75**

SONGS AT EVENTIDE

Wanda Kennedy, soloist, and Ken Wright, organist, combine their talents to bring you this outstanding album suitable for use at funerals or in the home. Includes such hymns as "The Wayfaring Stranger;" "Abide with Me;" "Rock of Ages;" and others. Monaural or stereophonic, 12-inch, 33⅓ rpm. **$3.98**

HYMNS OF LOVE AND PRAISE

A 12-inch, 33⅓ rpm recording of popular hymns. Sung by the Broadman Chorale, the hymns vary in style from militant "Stand Up, Stand Up for Jesus" to the meditative "Take Time to Be Holy." Monaural only. **$3.98**

Order from your favorite bookseller
BROADMAN PRESS
Nashville 3, Tennessee

WRITE TODAY FOR COMPLETE INFORMATION

TRAINED TEACHERS..
The Key to Sunday School Success

USE TIME-TESTED **ETTA** TRAINING COURSES
INTERDENOMINATIONALLY RECOGNIZED

EVANGELICAL TEACHER TRAINING ASSOCIATION
1825 COLLEGE AVENUE, WHEATON, ILLINOIS
170 Colleges, Seminaries, Bible Institutes, and Bible Colleges Cooperating

HERE'S HOW ONE **FREE** COPY HELPED A SUNDAY SCHOOL TEACHER

"Received the sample copy of Child Evangelism magazine and it just thrilled my soul. So far this year 21 children have received the Lord Jesus into their hearts. I've been teaching in Sunday Schools for 35 years and your literature is the best I have ever found. Please enter my subscription for 2 years for Child Evangelism magazine." E. McGreer

☐ Yes — send me FREE from cost a 35c copy of Child Evangelism Magazine — a must for Sunday School superintendents, teachers and pastors.

Name_____
Address_____
City_____ ( ) State_____
Send coupon to: Child Evangelism Magazine, T-28, Box 156, Grand Rapids 2, Michigan

NOT JUST ANOTHER CONFERENCE!

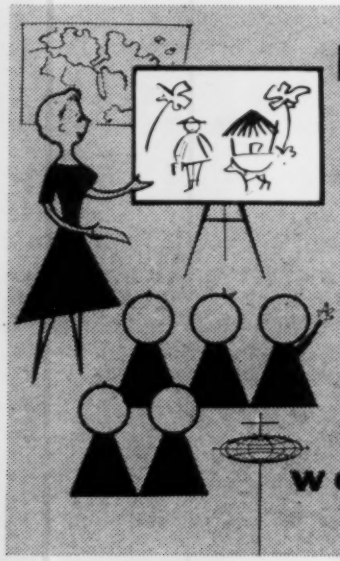
ALL ONE IN CHRIST JESUS

A much needed emphasis on practical Christian living on the spiritual plane

THE SEVENTH ANNUAL
MID-AMERICA KESWICK
MOODY CHURCH · CHICAGO
OCTOBER 8-16, 1960

SPEAKERS
Dr. Allen Fleece — Rev. Stephen Olford
Rev. Gerald Gregson — Rev. Alan Redpath
Dr. Lawrence Love — Major Allister Smith
Dr. A. W. Tozer

For further information write:
Rev. Alan Redpath, Chairman
Mid-America Keswick
542 S. Dearborn, Chicago 5, Ill.



FREE TEACHING AIDS TO HELP YOU
EMPHASIZE MISSIONS IN THE SUNDAY SCHOOL

▶ FREE — New Missionary Flannelgraph, "RO, the boy from Assam"
▶ FREE map of world religions
▶ FREE subscription to World Vision Magazine

Write today for one or more of the above teaching aids, let us help you emphasize missions in your class, department or whole school.

WORLD VISION, Inc.
BOX O, PASADENA, CALIFORNIA

or trust needs the preposition *l* to compliment the meaning. The King James reading is preferable. Job retains his faith in God.

And he concludes that present injustice is remedied hereafter. The force of the passage in 14:7-14 is missed in most translations, but it clearly considers the hereafter. The argument is that even a tree when cut down sends up a second growth. "It will *sprout* again" (yachliph). But how about man? Can it be that the summit of creation, a sentiment being of moral possibility is of less consequence to God than a tree? "If a man die, shall he live again?" Job answers his plaintive cry by the affirmation of an abiding faith, "I will wait till my *second growth* (chaliphah) come. Thou shalt call and I will answer thee. Thou shalt have a desire to the work of thy hands" (14:14, 15). The word chaliphah comes from the root "châlaph," meaning *to pass away* or *succeed* (hence our word *Caliph*). In this context there is doubtless an allusion to the second growth of a tree as symbol of resurrection mentioned in verse 7.

The affirmation of Job forms the background of the famous passage in 19:23-27. Through his groping Job sees the possibilities of an ultimate answer. His sufferings can not now be justified. But they will be justified at last. In a solemn appeal to the future Job declares his confidence that his "vindicator" (more accurately than "redeemer") lives and shall at last appear. Verse 26 is difficult. The words "after my skin" hardly makes sense. *After* can be a preposition of time (as *after two days*) or of place (as *behind the tree*), but "after my skin" is inappropriate. But the root "'wr" (*skin*) is identical with that of the verb *awake* used of resurrection in 14:12. It would fit the Hebrew grammar much better to translate "after my awaking." This is the marginal reading of the King James translators. The RSV reading "after my skin has been thus destroyed" is impossible. It would require the preposition *after* to be used with the infinitive of the verb *destroy* and the word *skin* to follow. The Hebrew does not read this way. The next phrase "worms destroy this body" is more difficult still. The Hebrew lacks *worms* and *body*. Perhaps it means "when this (suffering) is struck off (or finished)." The verse would then read, "After my awaking, when this misery is over in my flesh shall I see God." It is debated whether the phrase should read "in (i.e. out from) my flesh" or "apart from my flesh." The Hebrew "min" (*from*) could mean either one, but

inasmuch as the following verse emphasizes that Job himself with his own eyes shall see God, it seems that the reading "in my flesh" is fully justified. Consideration of these details is necessary to show that the above suggested translation of the crucial verse does full justice to the Hebrew and considers the verse in relation to Job's triumphing faith in his eventual blessing in a future life.

The above concepts are carried on in Job's recognition that the wicked, though they may prosper in this life nevertheless can expect God's condemnation at last (21:7-30; 24:19-24; 27:13-23). Job, however, declares his firm trust in God (23:10; 28:28) and his innocence before his accusers (31:1-40).

Elihu, a fourth comforter enters the picture at chapter 32, but seems to add nothing new to what has previously been said. He too alleges Job's guilt (34:7) and declares that God would bless if he would return from sin (36:12, 16).

At last the trial of Job is over. God himself speaks. In highly poetic form he shows Job (and we should take the lesson to heart) how little of the ways of God are known to man. How complete then should be our submission to His will.

In the speech of the Almighty, Job is reproved for lack of perfect trust in God (40:7, 8), and Job at last finds full satisfaction in meeting God face to face (42:1-6). God then reproves Job's companions, accepts Job's sacrifice and intercession, and finally restores his possessions. It is beautifully remarked that he was given twice as many possessions as before, but only an equal number of children. Yet he had not really lost his former children—those he would meet again in heaven.

DATE

The date of Job has been much discussed. In one sense it makes little difference when the book was written for nowhere is it dated in the Old Testament or New. Conservatives have often dated it in the general time of Moses, as it mentions Abraham's nephews, but omits all reference to the worship of the tabernacle or temple. This is a sound argument. Other conservatives have suggested the time of Solomon. Critics have claimed that the language is late and a few have held that the book is as recent as 200 B.C. The latter date is now impossible to sustain as fragments dating from that time have now been found in the Dead Sea caves. Parts of Job are among the earliest fragments found. Surely a date in the prophetic period, that is, from Moses to Ezra, is most logical. One

HAVE YOU HEARD ABOUT THE NEW **STANDARD** GRADED LESSONS

Standard Graded Lessons are refreshingly new, completely revised, Preschool through Junior High. They're more interesting and understandable . . . more helpful, too. Most important is that Standard Graded Lessons are all true to the Bible.

Teachers' quarterlies, classroom visual aids teaching packets and pupils' activity materials are provided for each study.

For schools using Uniform Lessons, Standard's true-to-the-Bible Uniform materials are available for all ages, Primary through Adult. Tested, proved and popular in thousands of Sunday Schools.

FREE! MAIL COUPON FOR COMPLETE INFORMATION

STANDARD PUBLISHING, Cincinnati 31, Ohio
Please send me information and samples of Standard Lessons and Take-home Story Papers.
Am interested in
☐ GRADED LESSONS ☐ UNIFORM LESSONS
☐ Nursery ☐ Junior Dept.
☐ Preschool Dept. ☐ Junior High Dept.
☐ Primary Dept. ☐ Advanced Youth
☐ Adult Dept.
Am Interested in Take-home Story Papers:
☐ Four and Five (Pre-school) ☐ Junior Life
☐ Sunday Storytime (Primary) ☐ Straight (Teens)
Name_____
Address_____
City_____ State_____
Position in Church_____
Name of Church_____
Average Sunday School attendance_____
Dept. CT-860

STANDARD PUBLISHING, Cincinnati 31, Ohio

Nothing Matches the "STORY HOUR SERIES"

In Interest, Value and Quality — 14 Titles

A HIVE OF BUSY BEES—Don and Joyce visit their grandmother's farm where Joyce is stung by a bee and grandmother tells a series of interesting stories—"Bee Grateful," "Bee Polite," "Bee Truthful," "Bee Kind," etc. Ages 10 to 14. A two-color illustration on every page. 64 pages **only 50¢**

Other Titles In The Story Hour Series

BIBLE ABC BOOK—A Bible story for each letter. 3 to 7 yrs.
FIRESIDE TALES—73 illustrations in two colors. 6 to 10 yrs.
SUNNY HOUR STORIES—70 illustrations in color. 8 to 11 yrs.
PATHS OF UPRIGHTNESS—Building character. 10 to 14 yrs.

Each book 64 pages. Size 6" x 9". Each 50¢.
Illustrated folder of all 14 titles FREE.
Gospel Art Calendar for 1961—only 40¢. Write for quantity prices.

Order Today From Your Bookstore or the Publishers Direct

METROPOLITAN PRESS Dept. TB Dundee, Illinois

15th National
SUNDAY SCHOOL CONVENTION
ST. LOUIS, MO., OCT. 12-14, 1960
KIEL AUDITORIUM

8 SESSIONS • 100 WORKSHOPS • 50 INSTITUTES

NATIONAL SUNDAY SCHOOL ASSN., 175 N. FRANKLIN, CHICAGO 6, ILL.

Please send more information to: Dept. T-3

Name_____

Address_____

City_____ Zone____ State_____

MAIL TODAY

The Bible springs to life in Cathedral sound FILMSTRIPS

DEFENDERS OF THE FAITH— The Christian religion was born out of Judaism. The heroes of Judaism also are the heroes of Christianity. It was the ancient Defenders of the Faith who preserved the people of God and their beliefs, so that The Faith could one day give the world the Man of Nazareth. Set includes **Joshua, Gideon, Samson, Elisha, Elijah.**

STORIES FROM THE OLD TESTAMENT — Great epochs in set of 6 matchless sound filmstrips show man encountering God and illustrate eternal truths of life. **Job, a Spiritual Pilgrim** (2 parts); **Jotham and the Bramble Bush; Daniel, Man of Courage** (2 parts); **Jonah, the Reluctant Missionary.**

Buy with the CATHEDRAL TIME PAYMENT PLAN

"A-V" Educator

A basic filmstrip library with sound projector, screen and carrying case now is available to churches under a special introductory offer. See your distributor today.

Cathedral Filmstrips Quality

Dept. 8-CT
2921 W. Alameda Ave.
Burbank, Calif.

Please send me: ☐ New motion picture and filmstrip catalogs.
☐ Name of my nearest Cathedral film library and filmstrip dealer.

Name .....
Address .....
City ..... State .....
(PLEASE PRINT)

reason for conservative zeal for an early date is that usually the critical considerations arguing for a later date of Job would indicate too late a date for other books such as Proverbs, some of the Psalms, portions of Isaiah, and so forth. It is true that the style of the body of the book of Job is unique. This may be due not so much to a late date as to the mixed non-Hebraic dialect of the area where Job was written. Affinities of the language with both Aramaic and Arabic have been pointed out. More significant are affinities with the old Canaanite language of Ugarit. Indeed it is likely that some items in the peculiar dialect of Job are marks of antiquity rather than of lateness. As to the ideas of Job, they are not a sufficient guide to dating for we do not know the ideas of hinter-Palestine in antiquity. Some have supposed that the concept of the resurrection in Job marks it as late. This is begging the question for we do not know how early the idea was revealed to Israel. Others have denied that Job teaches the doctrine of the resurrection at all! The fact is that as far as we can tell, Job's doctrine of the resurrection cannot be denied to early Israel. The book of Job itself may well have been a milestone in God's revelation of this truth.

LITERATURE

The standard commentaries of Keil and Delitzsch and Lange are helpful. The work of E. S. P. Heavenor in the *New Bible Commentary* (IVCF, London, 1953) is also good, but does not go into detail on the crucial passages in chapters 14 and 19. Works on introduction and critical questions are fully covered in Edward J. Young, *An Introduction to the Old Testament* (Eerdmans, 1949). For the mass of literature on Job, mostly critical, compare the treatment of Samuel Terrien in the *Interpreter's Bible* (Abingdon, 1954).

R. Laird Harris
Professor of Old Testament
Covenant College and Theological Seminary

MOVING?

Here, let us hold the house while you jot down the address of your new location, so your copies of CHRISTIANITY TODAY won't go astray. Be sure to mail the information to us today. Give us the present name and address as it appears on the address sticker on your copies of the magazine, and your new address, city, zone and state, **(printed please).**

CHRISTIANITY TODAY
Washington Building, Washington 5, D. C.

A LAYMAN *and his Faith*

TEACHING—METHODS AND MESSAGE

CHRISTIAN EDUCATION has now become a highly specialized science with ever-increasing emphasis on methods and communication.

Many has been the Sunday School class that has gone through the boredom of a period of "teaching" which reflected the ignorance and ineffectiveness of the teacher.

That the curriculum and methods of the Church School are now under careful study is certainly to the good—*provided* that the biblical message is honestly and clearly presented.

With the increased concern for the Sunday School, the scientific methods of teaching being carried over from the secular to the religious field, and with new concepts of communication, it becomes imperative that these and other advances or improvements be anchored to the divine revelation and not become a clever means of substituting human opinions for the clear affirmations of Scripture.

¶ To be an effective teacher of a Sunday School class, beginner or adult, he or she *must* know the Bible, not books *about* the Bible but the Bible itself. This is a basic requirement, and such knowledge is not acquired in a short time; rather it comes solely through the reading, studying, pondering, and obeying the Word of God in our personal lives.

To expound the opinions of men is only a matter of research, but to be able to teach the Holy Scriptures is a matter of faith and experience.

We need very much to guard against coldness or legalism, while at the same time we guard against every tendency to rob the Bible of its clearly indicated meaning.

With the increasing emphasis on methods of communication there goes hand in hand the question—What is it we are trying to communicate? It is possible to communicate untruths so effectively that they appear to be facts. It is possible to be pedagogically perfect and at the same time a menace to those whom we teach.

I mention these things because there is in the realm of Christian faith a great volume of truth to be imparted. And in many areas of doctrine there is no room for speculation or argument. An honest teacher of Christianity for instance, stands without equivocation on the deity of Christ and will support that fact along with its many implications.

Therefore while discussion, questions, yes even arguments may have their place in a class, they all must find their solution in an authority and wisdom which is above man, namely, the authority and wisdom of the Holy Scriptures.

Many is the "discussion class" that has foundered on the rocks of individual opinion because the leader, moderator, or teacher has failed to prove a worthy pilot, and because the course was not charted by the Bible itself. The same can be said for many things done in the name of "group dynamics."

¶ As important as methods and effective communication are, however, the primary concern in a Church School is the *message*. And it is here that many modern curriculae fail. Writers, giving often a lavish lip service to "biblical content," leave people cold and uninstructed because their pious references to Scripture are lost in a miasma of rationalistic unbelief.

Of what use is teaching which results in unbelief rather than belief? What spiritual food can a little child, or adult, get from clever "explanations" which in effect deny the clear affirmations of Scripture? What is gained by explaining away the miraculous and making light of the supernatural? What has a method, coupled with adroit techniques of communication, accomplished when it leads people to question rather than believe the Bible which is supposed to be the heart of Christian instruction?

These are very relevant questions—not in all major denominations but in some, and not in all issues of materials but in some.

In the imparting of Christian truth there is an element not present in the secular realm, and this is spiritual. Also, in Christian teaching there is a supernatural Person without whom all is in vain—the Holy Spirit.

Methods may be perfect. The art of communication may be superb. But unless God's Holy Spirit takes the message and makes it clear and applies it to the heart of the individual, no permanent good has been accomplished.

It is the spiritual phase which places the Church School in a class by itself. It is the need for supernatural help that places both teacher and pupil in a position unknown in the secular field.

Not only must the teacher in a Church School depend on the presence, illumination, and power of the Holy Spirit, but his efforts must be bathed in prayer. Prayerlessness is an affront to God and at no time more so than in presuming to teach of Him without adequate preparation and looking to Him for guidance and empowering.

Nor can the Christian teacher do his or her work effectively if one's personal life gives the lie to the spiritual truths he is teaching. Consistency of words and life are nowhere more important than at the level of the teacher.

¶ Much emphasis is also placed on making the lesson relevant to our times. This is of course good provided that divine revelation is applied to current problems on the basis of the principle involved. For instance it is imperative that the Christian's obligation to love his neighbor be affirmed and taught with all the vigor at one's command. But the enforcement of various concepts or programs by governmental intervention may transfer the problem to a category entirely separated from divine revelation. The man who demanded of Christ that he speak to his brother about an undivided inheritance did not get his wish because Christ saw through to the covetousness of his heart.

The inequity of an undivided legacy would appeal to any of us, yet Christ's judgment of covetousness was the matter of prime importance.

Does not our Lord give us an example of placing emphasis on the things that are not seen rather than on things material? Is this not a principle on which Christian teaching should stand? We see the injustices and inequities of the world around us. With great zeal and enthusiasm we go out to correct social problems, but we fail to grasp the Christian principle that all of these things are symptoms of a disease which is sin in the hearts of the men and women making up society.

Those who teach in Church Schools have a glorious opportunity to go to the source of our problems and to the Fountain Head of their solution. Once those whom we teach come to know Christ as Saviour and make Him the Lord of their lives, all other things fall into their proper place and perspective, as promised in Matthew 6:33.

L. NELSON BELL

THE LOST SENSE OF VOCATION

When Luther's preaching opened the doors of the monasteries and convents, he not only liberated men and women for useful service, he also liberated the concept of Vocation which had been cloistered for centuries. According to the *Catholic Encyclopedia*, even today the word "vocation" is reserved in Romanist circles for "the religious"—priests, monks and nuns. But it was Luther's joyful and triumphant discovery in the light of Scripture that "even the milkmaid can milk cows to the glory of God." Every Christian, he said, is called to serve Jesus Christ in his work and station. This is his true vocation.

The difficulty today is that the milkmaid is being replaced by the milking machine. To trip a lever in a bubble gum factory or to sell tranquilizer pills for dogs is to earn a paycheck, but does it glorify the Creator through the work of our hands? Whoever equates modern-day work with the word "vocation" faces a serious dilemma. In fact, as a contemporary English writer has put it, the trouble about the word "vocation" is to find out what it means.

The changes that have taken place since Reformation times in the meaning of the identical words Calling and Vocation are so profound that no dictionary can adequately represent them. The process might be described as polarization. Thus the Christian Church clings to its classic scriptural interpretation—Vocation is God's action in calling a man to salvation—so that a Scottish theologian, J. A. Robertson, can depict Vocation as "the supreme category of religion." At the other extreme, the fields of education, industry, and trade have co-opted the term "vocation" to devolve into a convenient synonym for "occupation." The inference drawn is that a man's work today is not what he was *divinely appointed* to do, but simply that which occupies his time. Meanwhile "vocational" high schools have come to mean non-college-preparatory or trade schools, and nearly every country in the world is erecting a vast state-controlled "vocational guidance" edifice through its school system. Industry is itself developing a built-in program of "vocational selection" to weed out the misfits.

This profane deterioration of the word "vocation" is not just an American phenomenon; a similar fate has overtaken the German word *Beruf*, the Dutch *beroep*, the Danish *kald*, the Swedish *kallelse*, and no doubt others. Should we then agree that Luther was wrong; that the sacred cannot invade the secular, and that no one truly has a "vocation" who is not engaged in "full-time Christian service?" Many persons believe there is no other way to rescue the word and the concept. Yet such a narrowing-down seems foreign to the mind of Paul. He clearly was not limiting himself to the "clergy" or to the field roster of a missionary society when he besought the Christians of Ephesus to "walk worthy of the vocation wherewith ye are called."

The solution seems to lie in a restudy of the biblical basis of God's Call, clearly distinguishing it from the modern use (or misuse) of the term "calling." The confusion probably began through a misunderstanding of Paul's counsel to the church of Corinth (I Cor. 7:20) in which he urges, "Let every man abide in the same calling wherein he was called." The word "calling" was thought to refer to a man's work, but the context does not suggest it, for Paul's illustrations are slavery, circumcision, and marriage. The "calling" is really the condition of life in which a man finds himself. His "calling" is his total situation as he was when God called him. It is his state of being called. Thus Paul tells the Corinthians that in the short time remaining before Christ returns, they are not to be restless but to remain quietly "in their calling."

If we desire a revival of the divine sense of Vocation today, the best place to start is where God himself started—not with Paul but with Abraham. As the Letter to the Hebrews has it, "By faith Abraham obeyed when he was *called* to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go" (11:8). Abraham's call was a summons out of something and into something else. It was a change that affected his whole life and all that he did thereafter. It shaped his life work by turning his life into a mission for God, which was to build a nation that would be God's people.

Vocation, then, is primarily God's call to life mission in the Lord. The Christian is not merely called into the fellowship of the Beloved, he is handed a set of orders for his life. This may involve work, as with Nehemiah; it may involve denunciation, as with Amos; it may involve any or all of the spiritual gifts as set forth in the New Testament; it may involve martyrdom. Vocation invariably goes beyond God's call. It becomes also our response to God by way of witness to Jesus Christ in and through our environment—or, as it might be termed, through our function in the social order.

When we ask where one is to perform the service

to God set forth as the Christian vocation, the only answer can be "everywhere." Yet in reality the average Christian has only a limited number of places in which he moves: his home, his church, the homes of friends, occasional public gatherings, a few streets, one or two centers of leisure time activity, and his work. In all of these areas he can and should be witnessing to his Risen Lord. So far the greatest uncharted, unexplored region remains the place of work.

Work today has become the most important thing in life for millions of people. An industrial society tends to gravitate increasingly about the factor—the house of the machine. The machine does not ask a worker's philosophy, it only demands the output of effort. The worker is required to bring to his labor the full scope of his efficient powers. A Christian witness at work is at a great advantage. Many Christians do not realize that there are thousands of workers who have almost no social intercourse outside of their work. It would never enter their heads to attend a church; yet they will discuss the claims of Christ with a fellow-employee.

The Christian, too, can be seen at work for what he is, and not for what he says he is. His vocation takes on new significance when his fellow-workers watch him react to the conditions they may face: temptation, corruption, danger, *ennui*, abuse, and all the rest. The Christian's spoken testimony is gauged by his conduct. For many, the value of his witness in leisure hours and in church will depend upon the way in which he pursues his Vocation at the place where he works.

Taking Christ into the world of work raises many issues for the believer which cannot be dodged or winked at. If we are to follow the biblical injunction, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10), our work must validate itself before God. If we do not believe that God is interested in the work we do—if we believe that work has nothing to do with Vocation—we are playing not only into the hands of the medievalists, we are also abandoning the whole field of labor to the Communists. For Marxism has a carefully-thought-out doctrine of work which is designed to turn a man into a slave of the state, while brainwashing him until he is unaware of what has happened to him. One quotation from Vyacheslav Molotov, made at the Stakhanovite conference of 1936, will illustrate the point:

> Counting minutes and seconds during one's work means introducing a rhythm . . . means introducing culture in one's work. It is therefore not a question of overstrain on the part of the worker but of a cultured attitude towards work (quoted in Koestler, *The Yogi and the Commissar*, p. 162). Such a comment indicates how hypocritical are the Marxist complaints about the "inhumanity" of the "capitalistic" machine age.

Communism, in fact, poses a warning threat to the Church of Jesus Christ. Unless the Church quickly reclaims her doctrine of Vocation, preaching and teaching the direct Call of God to every child of His, she will find herself without the real answer to the questions raised by the worker today. The twentieth century has seen men rise to power—perhaps for the first time since barbarian days—with a truly demonic sense of vocation. These men believe themselves to be chosen by the inexorable forces of historical destiny to rule the world. They merely underscore the fact that the task of winning the world for Christ is deadly serious work.

The enduring Labor Day message of the Church is therefore this: Whatever the particular task at which we labor, we must be prepared to use it, together with every other aspect of our lives, in the cause of the Saviour. The Call of God is not one that brooks an uncertain or half-hearted response. God makes no "deals." He deals with men only at the Cross. Every committed heart finds its true Vocation at Calvary. END

TIME TO QUIT PLAYING AT SUNDAY SCHOOL

The need for a living, vital Christianity has never been more urgent. In the nation there is a definite breakdown in morality and spiritual conviction; in the world atheistic communism threatens both faith and freedom. Education with Christian ends in view has new significance as a means of maintaining, strengthening, and advancing all that is best in American life.

There is no more effective agency of Christian Education at the grass roots of our society than the Sunday School. One of its foremost advocates is J. Edgar Hoover of the Federal Bureau of Investigation. His recently released 1959 crime chronicle reveals "an alarming 7 per cent increase in the number of crimes against the person . . . as compared with crime figures for the previous year reported by cities over 25,000" and that 5 per cent of this rise must be attributed to juveniles. The most significant increase was a 21 per cent jump in the number of murders in cities in the 500,000 to 750,000 grouping. Here again juveniles were the chief offenders.

It is Hoover's conviction growing out of years of experience that

> The Sunday school is a citadel of real spiritual influences. Religion to a boy or girl becomes a reality based on love and not on fear. Youngsters come to know that God asks more than mere lip service to His commandments; that He asks us to live under His guidance and love.
>
> The Sunday school teaches the power of prayer and the need to make God an intrinsic part of our daily lives. The Sunday school teaches the child to "rule his spirit" and to place a reliance upon God which will not be shaken in later years. It stands as a strong bulwark against the angry waves of evil presently sweeping across our nation. It is a powerful medium in materially reducing the army of youthful offenders and delinquents.

The emphasis on Christian education in the local church in this issue of CHRISTIANITY TODAY corroborates and enlarges this view. In the midst of the profoundly disturbing events of our generation we need with new imperative to turn the minds of our youth to the Word of God and to Christ as Lord and Saviour. We have been playing at this task too long. We have downgraded the Sunday School and the Sunday School teacher and failed to provide the money and equipment essential to their effectiveness. Greater attention needs to be given to the development of a valid philosophy of Christian education, an adequate curriculum and competent professional workers to direct the teaching of the Scriptures with an incisive relevance to our crisis times. This is a task of staggering proportions but we must needs be about it with all our might. The night is far spent. The day is at hand. END

LABOR DAY AN OCCASION FOR RECOGNIZING RESPONSIBILITY

All men stand under the judgment of God. All are objects of his proferred redemption. But sinful nature prompts men to resist this realization.

The labor movement could find no better way to observe this time of year when it is singled out for particular recognition than to affirm awareness of its responsibility before God.

Neither labor nor management can be confronted by the Church on terms other than those of the Christian ethic. God's laws which apply to the one always apply to the other.

Labor-management rapprochement can never endure under the immoral stress of minority exploitation, coercion, or the perpetuation of inequities or injustices, regardless of the source from which they come.

The Christian community commends management and labor leaders who recognize the evils of our day and seek their eradication. Such men deserve our full support, and their deeds ought to be publicized and emulated.

There is but one Gospel. This gospel applies to labor and management. The warfare that exists between these two social elements must yield to enlightened realism. END

STRATEGY FOR DISASTER: BURN THE FIRE TRUCK

In our rightful concern over the gradual spread of communism abroad we may prove to be like the man who vigorously fought a grass fire in a neighbor's yard while his own house was ablaze.

The wide-spread revulsion against the late Senator McCarthy's wholesale charges has resulted in apathy, indifference, and fear in respect to the exposure of subversive activities today. It is still highly popular to denounce Communist aggressions abroad. We are almost unanimously indignant over Moscow's aggravating of the situation in the Congo. We view Khrushchev's rocket-rattling in Cuba with alarm.

But what about subversive influences at home? What about the philosophies closely paralleling those of Marx advocated in the class rooms of our schools? What about atheism, the Siamese twin of Communism, espoused and taught in leading institutions?

We have before us a letter describing the sorrow of a man well advanced in years, one who for a long time has been an active Protestant churchman. His two grandsons were brought up in the church but succumbed to non-Christian influences in high school and now, in college, have become atheists and at the same time speak favorably of communism. Is there not some line of action against such things? Do Christians and taxpayers have to sit by idly while unworthy men and women subvert their children?

We know that academic freedom must be maintained. Tenure must be preserved. But neither academic freedom nor tenure should permit the unchallenged indoctrination of biases which strike at the very foundation of the life of the nation. Changes cannot be effected over night. Injustice must never be used as a tool to eradicate imagined wrongs. But every institution is governed by responsible citizens who owe it to the institution and to students to see that subversive teaching is not a covert part of the curriculum.

Equally responsible are the pulpits and Sunday School classes of America. A strong faith in God is the greatest single enemy of communism, and where such faith is fostered a bulwark is set up against materialism in all of its manifestations.

All of us need to recognize communism for the monstrous evil that it is. Posing as humanitarian, it is inhuman in application. While speaking of freedom, it enslaves. Catering to the material, it destroys the spirit. Denying God, it makes a god of itself.

Christian citizens should be the bulwark against which the designs of the international conspiracy of communism founder. To accomplish this, Christians must be informed as to the true nature of communism. They must recognize it in its various garbs and take the remedial action necessary.

While we fight brush fires in other lands we are in grave danger of ignoring the slow burning conflagration in our midst. Concerned over Communist aggression in other nations we ignore the termites of infiltration here at home. Some even fatalistically assume that communism will eventually dominate the world and shrug their shoulders in apathetic indifference. While we fight the fires of communism abroad let us beware of the Red-inspired pyromaniacs here at home. END

WHAT CHRISTIAN INFLUENCES REACH 3 MILLION COLLEGIANS?

Three million future leaders are being trained in the colleges of our land. We are told that the number will more than double in a decade. Will the nation on that account be in more competent hands?

The present university training of these future leaders is seldom reassuring. The classroom emphasis at Harvard, a typical Ivy League school preparing many students for career service in government, is reflected by a student evaluation in the *Harvard Crimson*: "Economic proposals that might have sent people to jail not long ago and are still denounced as dangerously radical find remarkable acceptance within the college community." The article points out that students are quietly absorbing the economic and political beliefs of the "left wingers." One third of the students interviewed favor government ownership of basic industry, and socialization of all medicine. The same individuals are for the abolition of atomic tests, and an overwhelming number of students favor admission of Red China into the United Nations.

What of "religious revival" at Harvard, of which President Pusey has spoken from time to time? The *Crimson* is aware of no such "revival." A random survey on the Harvard campus of the ethical views of 319 undergraduate students from leading homes in America discloses that 62 per cent of the students have no objection on religious grounds to extra-marital relations, and 78 per cent have no objection to premarital intercourse, homosexuality, divorce, or legalized abortion. Some students question the advisability of these activities only because of social consequences.

Do Christian students stand up under such pressures? In many cases they do not. An evangelical from a fine Christian home stated that the fellows in his group, meeting for prayer and Bible study, are sure only that they are certain of nothing. The pressure of lectures keyed to the norm "reject everything before accepting anything," and reading lists generally slanted against more conservative views (according to the *Crimson*), softens up less stable students and exposes the woeful ignorance of many Christian students of the historic doctrinal and apologetic formulation of basic Christianity. Still others so superficially appropriate the life of Christ that faith does not stand the test, and they fall before the onslaught of secular education. One is left to wonder just how much faith they really had to lose.

If the foundations are destroyed, what can the righteous do? They must seek to rebuild these foundations, no matter how costly, no matter how difficult. How can this be done most effectively in student work?

First, we must re-evaluate our priorities in the outreach of evangelism and missions. We popularize such clichés as "Win the Student Today; Win the World Tomorrow," "The Campus—America's Greatest Mission Field," "America's Most Strategic Mission Field." Tragically enough, the Church is not doing enough.

Because Paul said that "Not many wise, not many mighty" are won to Christ, evangelicals have allowed the intellectuals by default to remain outside the circle of evangelistic outreach. The Communists have not made this mistake. Witness the infiltration of university centers around the world.

Efforts such as Inter-Varsity Christian Fellowship, Campus Crusade for Christ, and International Students need our support; as well as every denominational student work that centers its ministry in the proclamation of the Gospel and the whole counsel of God. But the local church also must do more. Less than one per cent of our students on the campus are now being reached by evangelical causes. A Harvard survey of religious beliefs of students disclosed the local church to be one of the least significant influences in their lives. Of more than 300 students interviewed, 74 per cent had nothing to do with any church while in college. The local church must prepare its prospective collegians for the onslaught of secularism. It must equip them with an apologetic, giving a sure reason for the hope within.

Moreover, we need to make the Gospel relevant to the student mind. Too many students today feel the Church is behind the times, and in many cases they are correct. Not only the language we speak, but the problems we face, must be contemporary. The Word of God, through the Holy Spirit, is relevant to the needs of our generation for its message is still the sovereign power unto salvation, even for moderns.

Furthermore, there must be cooperation, both church with church, and church with the local campus Christian groups. Students are the first to discern if our Gospel draws us in love to fellow believers of other denominations, or if we are factious and sectarian in outlook. Nor can we expect the blessing of God on these human failures. In Greater Boston, where groups such as Inter-Varsity Christian Fellowship, Campus Crusade for Christ, and International Students have united with each other and with local evangelical churches in an unprecedented way for campus outreach, this cooperation has made a constructive impression on both students and college administrations.

Finally, the local church needs the on-campus students. The outreach of the local church must be campus-centered, for here is the great mission field to be reached. The indigenous emphasis of evangelism is still the basic New Testament teaching. Students make the best evangelists and missionaries in an effort to reach other students. END

EUTYCHUS and his kin

!

Sue is away at camp and her correspondence has piled up in the family mail basket. The urge to communicate becomes strong during the summer dispersion of the teen tribes. Sue receives an average of four letters a day, and I notice that her own writing efforts have reduced her telephone time encouragingly. There is a delightful prospect that she will recruit a fresh platoon of correspondents at camp.

No doubt if these epistles were accessible to me I should find a wealth of suggestion for my own fortnightly letter. Indeed, the barest glance at one postcard that fell from the pile led to this column. The card was written in green ink in a precise backhand, and vigorously punctuated with exclamation points drawn in outline.

I had observed long ago that young women find exclamation points particularly congenial, and I began to reflect on the psychology of punctuation. Letters, of course, do not tell the whole story. In the same mail was a card from Charles, who never fails to write his mother from camp because this is required as a meal-ticket for dinner on the second day. Charles' note was innocent of any punctuation whatever, although an exclamation point might have been appropriate after the statement that they had thrown the counselor into the lake. Punctuation appears to be deeper than the conventions of the style-book.

There are crisp individuals whose sign is the period. Often they are married to flighty, confused types, whose lives and speech are a wild succession of afterthoughts, qualifications, exceptions, and other interruptions, which careen along breathlessly in an endless rush of commas (when they do not stop for parentheses), or break down altogether into dots. . . . And who has not encountered the persistent rising inflection which betrays the question-marked man?

We may resent people who are in a perpetual comma, and tire of the endless series of the punctuational colonial, but unpunctuated life would be no less dull than confusing. Consider the rich punctuation of Scripture. The fervent rapids of a Pauline sentence cascading down a steep slope of thought, filled with whirlpools of unfinished movement . . . the great questions and the sublime answers of John's gospel . . . the measured semicolons that mark the poetic parallels of Isaiah. . . .

But not least in Scripture is the exclamation point of praise. When we lose that we have lost worship and life! Preachers should learn from Paul the punctuation of doxologies. Even teenagers might listen then! EUTYCHUS

ACIDS OF MODERNITY

Gittings' "A Letter to Ministering Brethren" (July 4 issue) graciously shares with us an unusual spiritual experience. . . . The acids of modernity have eaten deeply into a once healthy church. . . . The world task of the church is to speak the Word and let it do its own work. Time spent working out some type of syncretistic religion would be better spent understanding the needs of non-Christian peoples and in presenting the Gospel of Christ to them. Nationalism may be forcing us to reshape our procedures, but there is no need to attempt to reshape the Gospel.

W. L. THOMPSON
Christian Missionary Fellowship
Aurora, Ill.

I am one of those Gittings attacks in his "Letter." I do not know whether everyone will be saved or not. I do not know whether there is a hell either. One thing I do know is, if there is there will be a special corner for those who spend their time attacking their fellow Christians in the Church who disagree with them theologically. . . . I am quite sure that the shepherd instinct of men like Paul Tillich and Nathaniel Micklem does more to point men to Christ and the Kingdom of God than the naked hatred of a neurotic like Gittings.

First Congregational W. E. HINES
Texarkana, Ark.-Tex.

The Gittings "Letter" is one of the finest things I have read for some time. His attitude and concern should be displayed by more of us here on the "home" field.

RODERICK E. HURON
First Christian Church
Canton, Ohio

The Gittings Letter from West Pakistan ranks with the letters to the seven churches. The lukewarm "common dishonesty" of ministers who maintain membership in churches characterized by doctrines they no longer accept is but a symptom of the decay of the Church itself.

For the most part our numbers-conscious churches have been so intent on keeping a "relaxed, unstilted fellowship with other human beings" that we have indeed removed the offense from the Gospel. If we fearlessly preached the Gospel Sunday after Sunday our pews would grow more and more empty until we finally came to the hard core of those who are willing to follow Christ to the cross as the unavoidable cost of discipleship.

. . . We who see real but not extra-biblical merit in the Confessions are hard pressed to make our point: the Confessions were never meant to intellectualize the faith, and so give rise to the danger of equating faith with assent to definitive doctrines. But they were meant to be affirmations of faith called for in the light of . . . the abuses in theology in the time in which they were written.

RAYMOND A. PETREA
St. James Evangelical Lutheran
Brunswick, Ga.

SEX AND SOROKIN

It is good to see your publication (July 4 issue) presenting a confrontation of contemporary sex expression in America with the Gospel. The Church has been greatly remiss in its silence and blindness. But I was disturbed that such an extreme rightist as Pitirim Sorokin . . . completely oblivious to the dangers of population explosion . . . was chosen for an unbiased searching for a Christian message on sex. . . . With all due respect to the learned gentlemen who composed the panel on "Sex in Christian Perspective" their remarks are as uninspired as though they were sharing favorite recipes. . . . Thanks for the try.

ROBERT W. WOOD
First Congregational Church
Spring Valley, N. Y.

Dr. Sorokin claims Hegel coined *"Die Weltgeschichte ist das Weltgericht"*. . . .

MUSIC for every department of the Church and Sunday School

50TH ANNIVERSARY
RODEHEAVER
1910 Sacred Music 1960

A personal message to you on our Golden Anniversary

Your acceptance of our thousands of publications has helped The Rodeheaver Company progress from a tiny printer 50 years ago to one of the world's largest publishers of sacred music.

Thanks to your help and encouragement we have been able to build a staff of world renowned arrangers and composers . . . to publish a wide line of fine hymnals and sacred song books . . . to increase enthusiasm for sacred music both in the home and in the church.

So that you may join our anniversary celebration, we will enclose a special anniversary gift with each of your orders over $5.00 beginning May 1. All churches ordering 50 or more hymnals will be given a leather bound pulpit edition for their pastor without cost.

Please send the coupon or a card today for our complete sacred music catalog. Your requests for catalogs will help make our anniversary celebration complete.

Cordially,

James E. Thomas

James E. Thomas, President
The Rodeheaver Hall-Mack Company

FREE

SEND COUPON FOR CATALOG

☐ Please send me FREE RODEHEAVER CATALOG

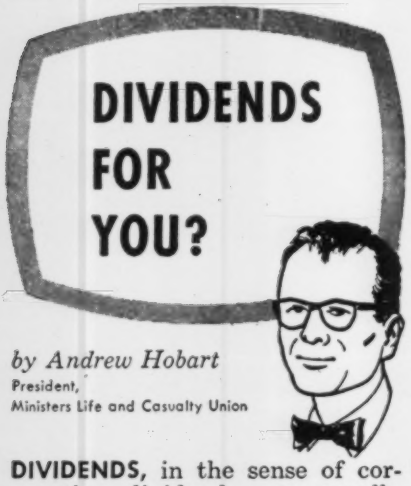
Name _____

Address _____

City _____ Zone _____ State _____

☐ I am Also Interested in Sample Hymnals For Our Church

THE RODEHEAVER HALL-MACK CO.
1411 NINTH STREET • WINONA LAKE, INDIANA



by Andrew Hobart
President,
Ministers Life and Casualty Union

DIVIDENDS, in the sense of corporation dividends, are usually out of the common reach. Most of us don't have capital to invest for income.

But we can afford insurance. And there we find a no-risk investment with a three-fold return: 1, it protects our family if we should die; 2, it provides a savings fund; and 3, it pays dividends.

CORPORATION DIVIDENDS, by way of definition, are those company earnings returned to stockholders. They are taxable.

INSURANCE DIVIDENDS usually come from mutual insurance companies which are owned by the policyholders. They are mainly the remainder of insurance payments not needed for company expenses, death losses or reserves.

An income factor is also present. For example, all Ministers Life policies guarantee at least 2¾% interest on your policy's reserve. This reserve goes into investments, which last year earned 4.55%. Your dividends contain your share of the surplus earnings over the guaranteed interest.

NO TAX is payable on insurance dividends. You can take them in cash; apply them toward your insurance payments; or leave them to accumulate at interest, increasing your policy's cash value.

If you own insurance which builds reserves, ***dividends are indeed for you!*** With insurance you also protect your family and you don't have to worry about your investment liquidity in a falling stock market. Would you like specific information on our dividend-paying policies? Feel free to write us at any time.

ML
SINCE 1900

MINISTERS LIFE and casualty union
3100 west lake st. • minneapolis 16, minn.

The author is the German poet Friedrich Schiller. T. W. Baulder
Zion American Lutheran Church
Eureka, S. D.

BRUNNER ON COMMUNISM

The article by Emil Brunner (Apr. 25 issue) is a major landmark in the ever growing struggle for freedom. I am sure that it will have great impact among our churches in the United States. . . .

Herbert A. Philbrick
Rye Beach, N. H.

The article is being prepared for insertion in the *Congressional Record*. . . .

Donald L. Jackson
Congress of the United States
House of Representatives
Washington, D. C.

• The article has since appeared in the *Congressional Record* for June 28, 1960, pp. A5619, A5620. Christianity Today reprints are also available at five cents each or $2.50 per hundred.—Ed.

ON UNIVERSALISM

With respect to "universalism," you employ it generally as a diversionary channel through which you can send to oblivion any idea that might entail consideration of God as the Saviour of all men. Because this associates "universalism" with obscurantism, I eschew the term, and substitute therefore the appellative Christusaviorism—from Christ, the universal Savior. . . . For anyone who can discern that the Scriptures depict God as infinite in every respect, nothing less than universal regeneration can possibly serve as a measure of His will and power to turn the blasphemy of men into the mighty chorus of praise that His majesty demands.

San Luis Obispo, Calif. F. S. Donn

STEWARDSHIP AND STAMPS

If there is a pauper-sized fund anywhere to be found, in the church, it is hiding in the gingham apron pocket of the Ladies Missionary Society. Our tithes do the great work of Christ, but the small leftovers that find their way into the Ladies Missionary basket have their job to do, also. If we do not want it to be a potluck job we have to put our thinking-chef-caps on and come up with a new recipe.

Recently some ladies in our missionary aid did just that. We do not claim the originality of the idea, only its ingenuity. Hoarding every penny of our prayed-for monies for the spreading of the Gospel, and [desiring] . . . a silver tea set which would be perfect for fellowships, we searched for a new solution.

Someone suggested trade stamps and the idea spread like virus. We brought them in: red, blue, green, any kind. If they were the wrong kind our resourceful committee exchanged them with other stamp collectors. Frequent announcements were made as to our progress and here and there a pep talk to remind us of our goal.

Today, it was on display, smug and shiny, reminding us that we didn't have to use one cent of the Lord's money. Why, it's almost too beautiful to soil with the pouring of tea.

Detroit, Mich. Romayne Allen

WHAT THEY DIDN'T TEACH

After a second reading, the full impact of . . . "Spiritual Training of the Pastor" (July 18 issue) came upon me. So obvious it is that one wonders why it has not dawned on those responsible for teaching the future ministers of the Church. . . . Those who trained me were conscientious, dedicated and sincere men, earnestly attempting to train students for the ministry. Yet such disciplines as personal prayer and group fellowship were not insisted upon.

. . . I'm wondering why . . . the author . . . left out the . . . discipline which was most prominently used by our Lord—. . . that of field training.

Thomas D. Hersey
Methodist Church
Popejoy, Iowa

I owe much to my own seminary instructors. They taught me many things, but they did not teach me how to grow spiritually. The basic purpose of any seminary should be to train its students to lay hold of the great verities of our Christian faith in such a way that they become living realities in their lives, rather than intellectual concepts.

Roland J. Brown
Clarendon Hills, Ill.

CONGRATULATIONS!

Heartiest congratulations on articles by Malik and Schaeffer in June 20 issue of Christianity Today.

Ralph W. Sockman
Christ Church (Methodist)
New York, N. Y.

Because of your fair coverage of the Methodist General Conference (May 23 issue) and your more usable articles recently you may renew my subscription.

First Methodist Earl E. Josten
Coon Rapids, Iowa

Protestant Broadcasting Faces More Cutbacks

Religious radio appears to be in for even harder times.

New curtailments on paid religious broadcasts go into effect this fall, forcing more programs off the air. Hundreds of big stations now refuse to sell time for religious programs.

Latest to announce a cutback is the American Broadcasting Company radio network, which has the nation's second largest chain of station affiliates. ABC has dropped four of its eight paid religious programs, including the Oral Roberts broadcast.

Network spokesmen say that failure of local stations to air the programs is responsible for the move, which follows a creeping trend toward general elimination of *paid* religious broadcasting. The trend runs in accord with National Council of Churches policy favoring bloc allocations of *free* time to major religious groups instead of individual sales to religious broadcasters. Evangelicals generally oppose such an either-or arrangement, but radio stations have asserted a right to refuse to sell time. Even though the broadcasting industry is federally-regulated, no religious broadcaster has thus far been able to prove his legal right to radio time.

A strong argument against paid religious broadcasting revolves on the poor quality of some programs which have been aired under such an arrangement. Once the time is sold, stations have no control over amateur producers who may alienate an audience.

Paying broadcasters will counter with the assertion that the free time concept does not guarantee quality programming inasmuch as there is no agreement on what constitutes good religious radio.

Another consideration: size of audience is not in itself a fair measure of religious program effectiveness.

Faced with the loss of radio time on commercial stations, some Christian groups are looking to stations all their own. A number of these have been springing up around the country, eight of them having already announced plans for an "inspirational network."

Some evangelical groups are even launching into television. A non-profit Christian organization headed by radio evangelist Percy Crawford purchased the facilities of an ultra high frequency station in the Philadelphia area and began daily telecasts this summer.

CHRISTIANITY TODAY **NEWS**

TWO ANALYSES OF RELIGIOUS BROADCASTING

Protestant broadcasting suffers from the lack of a master strategy, according to Charles Brackbill, Jr., executive director of radio and television for the New Jersey Council of Churches.

"It is a picture of confusion, waste, out-dated and incredibly dull programming," he says, charging that individual producers follow patterns that seem right in their own eyes and fail to cooperate with other broadcasters.

BRACKBILL

Brackbill asserts that the Protestant ministry has failed to keep pace with developments in radio.

"Preachers could always preach," he declares, "and they have been doing it on radio since the first religious broadcast. All during radio's heyday of great variety productions, they preached. And now that radio has its strength back, religious broadcasters still preach. They haven't moved backward, they just have not moved."

Brackbill suggests that Protestant broadcasters should cooperate if only because they have in common so many problems, such as: (1) ineffective programming, (2) schedule extremities ("And it's our own fault . . . The 'public interest, convenience and necessity' clause of the Communications Act will not protect our poor programming forever"), (3) mercenary motives, ("If a Congressional committee ever investigates the deceit and chicanery of some religious broadcasting, there will be a bigger scandal than that of the recent payola exposures"), and (4) denominational pride ("We ought to decide whether we are selling individual automobile brands or transportation").

"Too much money is being spent to 'save the lost' by programs which the 'lost' never listen too," according to Brackbill. "Often the whole program is pitched to the 'beloved in Christ' and then to 'O sin- (*Cont'd on p.* 38)

The need of the hour is for more "programs dedicated to the moral and spiritual upbuilding of America," says Dr. Eugene R. Bertermann, executive director of the Lutheran Church (Missouri Synod) Foundation and for 24 years the director of the famous "Lutheran Hour."

How does Protestant broadcasting measure up?

"Sometimes the caliber of the program content leaves much to be desired," Bertermann declares. "As a result, the audience level drops drastically, and station managers conclude that religious broadcasts must be relegated to marginal hours and minimal schedules. Regrettable, too, is the fact that some broadcasters have employed the vehicle of a religious program for personal profit. At the same time, however, it must be asserted that the vast majority of Protestant broadcasters are dedicated servants of Christ, earnestly determined to utilize effectively the twentieth-century miracles of radio and television for the proclamation of the Gospel."

BERTERMANN

Program quality must ever be stressed, he says, for "the religious broadcast is not 'good radio' or 'good television' simply because it has as its purpose the salvation of human souls."

"The radio and television industry has, on the basis of sound experience, developed proven principles of broadcasting which help to insure an effective presentation and, through the Holy Spirit's power, help to attain blessed results in the lives of listeners," Bertermann declares.

He adds: "In preparing his radio or television program, the religious broadcaster has often been pictured as confronted by a two-fold dilemma: he will obtain either a maximum audience for a minimum message, or a minimum audience for a maximum message. (*Cont'd on p.* 38)

PROTESTANT PANORAMA

● Special services this month commemorated the restoration of Trinity Church—said to be America's oldest with an active congregation—near Church Creek, Maryland. The church, now Protestant Episcopal-affiliated, dates back to about 1675.

● The Protestant Chapel Choir of Wright-Patterson Air Force Base (Ohio) is the winner of the U. S. Air Force's 1960 chapel choir contest.

● A Georgia pastor is demanding the ouster of any member of his church who has signed a petition for a local referendum on beer sales. Dr. E. B. Shivers of the Central Baptist Church, largest in the city of Gainesville, says he is acting in accordance with the church covenant.

● Ground was broken this month for a $3,000,000 Assemblies of God administration building in Springfield, Missouri. Occupancy is scheduled for December of 1961.

● Consolidated Presbyterian College, to be opened next year by the North Carolina Synod of the Presbyterian Church in the U. S., will require all students to take a "Christianity and Culture" course during each of their four years.

● Theological schools in Africa and Asia will get the bulk of current grants totalling more than $1,000,000 under the International Missionary Council's Theological Education Fund program. The grants are the latest of a series under the program established in 1958 by the Sealantic Fund and eight Protestant mission boards.

● A gigantic retirement center is planned in St. Paul, Minnesota, to be sponsored jointly by the Lyngblomsten Society and a group of Evangelical Lutheran Church congregations. Some 1,000 residents are expected in a decade. The cost of building may run as high as $10,000,000.

● The Navigators, Protestant lay organization which stresses Bible study and personal witness, will send representatives to 10 new areas this fall, including Beirut, Karachi, The Hague, Frankfort, Kenya, and Toronto.

● A key tourist attraction in Nashville, Tennessee, this summer is the Upper Room Chapel. The chapel features a giant woodcarving replica of Da Vinci's "Last Supper" plus a striking stained-glass window symbolizing Pentecost.

● A merger of four church groups gives South African Lutherans a 160,000-member association known as the Evangelical Lutheran Church of the Zulu-Xhosa-Swazi Region. Lutheran statistics, which show a slight loss this year because of a reported membership drop in East Germany, now credit the world's largest Protestant confession with a constituency of 71,101,780.

● Protestants travelling through Brussels may hereafter avail themselves of the services of the "International Christian Fellowship Center," which has been opened with funds derived from the sale of the Protestant Pavilion of the Brussels World's Fair to the American Church at The Hague, The Netherlands.

● The Jungle Aviation and Radio Service, technical arm of Wycliffe Bible Translators, is establishing its international headquarters in Charlotte, North Carolina. Larry Montgomery, veteran missionary pilot and mechanic, is director.

● The Church of the Nazarene is sponsoring four regional missionary conferences in September: in Indianapolis, September 5-6; in Charleston, West Virginia, September 8-9; in Dallas, September 12-13; and in Phoenix, Arizona, September 15-16.

● A number of Protestant groups are represented at this year's Canadian National Exhibition, being held in Toronto. In all there are 12 religious groups on the grounds of the world's biggest annual exhibition: the Oriental Missionary Society, the Salvation Army, the Upper Canada Bible Society, the Lutheran Laymen's League, the Baha'is of Canada, Gideons International of Canada, World Vision of Canada, the Fellowship of Reconciliation, the Christian Businessmen's Association, and three Roman Catholic organizations.

Enter 'Kneel-ins'

"Kneel-in" demonstrations will spread across the South in coming weeks, according to a spokesman for a group which initiated the campaign August 7 when Negro college students attended Sunday services at six white Protestant churches in Atlanta.

Agenda: Doctrine

Delegates to the 46th convention of the Lutheran Synodical Conference in Milwaukee this month voted to call a special adjourned session for next Spring. The agenda: doctrinal differences which have threatened to disrupt the 88-year-old conference.

Such a recessed meeting had been suggested by the presidents of the four synods comprising the conference (the Lutheran Church—Missouri Synod, with 2,400,000 members; the Wisconsin Evangelical Lutheran Synod with 350,000 members, the Synod of Evangelical Lutheran Church [Slovak] with 20,000 members, and the Evangelical Lutheran Synod [Norwegian] with 15,000 members).

The doctrinal dispute centers on accusations by the Wisconsin and Norwegian synods that the Missouri group pursues unscriptural cooperation with other church bodies.

Moments before the recess was requested, the convention approved a compromise proposal aimed at relieving tension by calling for a study of the dispute by foreign theologians representing conservative Lutheran churches in doctrinal harmony with the synodical conference. A preliminary report from the study committee is scheduled to be made in November.

Also approved was a resolution asking the four synods to express their desires regarding possible creation of an international federation of confessional Lutheran groups.

The Rev. John Daniel was elected conference president, succeeding Dr. John S. Bradac, whose health forbade him to run for re-election.

There were approximately 300 voting delegates and 100 advisory members on hand for the Milwaukee meeting. Among other actions they voted to close Immanuel Lutheran College in Greensboro, North Carolina, and to build a $1,000,000 campus at Selma, Alabama. This project will be a four-year high school and a two-year junior college. The new school will be primarily for Negroes, as is the present Immanuel Lutheran College.

Re-entering Congo

As of the middle of August, Protestant missionaries who had evacuated the strife-torn Congo were slowly returning, urged on by appeals such as one received by Dr. C. Darby Fulton, executive secretary of the Presbyterian U. S. Board of World Missions. The letter to Fulton from Congolese Christians cited, in halting English, the "necessity" of having the missionaries return.

"We ask you to get them back in Congo immediately," the letter said.

During his visit to North America this summer, Congolese Prime Minister Patrice Lumumba said that missionaries had done much for the "moral and intellectual upbringing" of his people.

"We want the missionaries to remain," he said. "For years it was only the missions who looked after the Congolese. We ask them to continue their help."

The Swiss Catholic press agency KIPA said, however, that it had secured a copy of a "secret instructions" document issued to militants of the Congolese National Movement singling out Christian missionaries as the "greatest enemy" of the people. The document apparently was issued before the proclamation of independence. Lumumba was head of the Congolese National Movement.

Mission Medicine

Sixteen U. S. medical students are gaining clinical experience by working at Protestant mission hospitals this year.

They are spending an average of 12 weeks at their remote posts, having won financing fellowships under a program made possible by the Smith Kline and French Laboratories of Philadelphia. A total of 29 U. S. medical students are going to various foreign hospitals and dispensaries under the program for 1960. Others will compete for similar fellowships in 1961 and 1962, all of which are to be paid from a $180,000 Smith Kline and French grant being administered by the Association of American Medical Colleges.

These are the Protestant institutions where the students are being assigned: the Bangkok, Thailand, Christian Hospital (Presbyterian); the McCormick Mission Hospital in Chiengmai, Thailand (also Presbyterian); the Mati Baptist Hospital in the Philippines; several Southern Baptist hospitals in Nigeria and Southern Rhodesia; several Methodist clinics in Bolivia; the Methodist Ganta Mission Hospital in Liberia; the Methodist Washburn Memorial Hospital in Southern Rhodesia; St. Theodore's Episcopalian Hospital in the Philippines; the Takum Christian Hospital in Nigeria; and the Seventh-day Adventist Hospital at Bandung, Java.

Bethel Expedition

Archaeologist James L. Kelso says his expedition at the site of ancient Bethel this summer turned up the "altar" where early Canaanites sacrificed their animals. Kelso, a professor at Pittsburgh Theological Seminary, directed the expedition conducted jointly by the seminary and the American School of Oriental Research in Jerusalem.

The high place (altar) was located atop a hill at what is now Beitin, Jordan.

"At many points along an area of 50 feet, we noticed what appeared to be blood stains," says Kelso. "We applied an FBI test at 10 points for identification of blood and secured a positive reaction each time."

He describes a small temple built nearby whose proportions are similar to that of a tabernacle, the length being about three times the width.

"The earliest use of the high place which we were able to double check with pottery was about the twenty-second century B. C., although some shards dated back even further," Kelso reports. "The temple was definitely still in use in Abraham's time. The old Canaanite god El was worshipped here, and since it was a major sanctuary dedicated to his honor, the city was called Bethel (Beth-El).

This was Kelso's fourth season at Bethel. He was assisted by Professor Theol M. Taylor.

Correcting Mistakes

The American Friends Service Committee, world-wide Quaker welfare agency, reportedly plans to study and correct "mistakes," following allegations that the AFSC has been infiltrated by "very pink" admirers of communism.

The Indiana Yearly Meeting of the Society of Friends, headed by Dr. D. Elton Trueblood, noted professor of philosophy at Earlham College, said it was pleased that the AFSC will undertake the self-examination.

Dr. Trueblood, clerk of the meeting, earlier had called for a "house-cleaning" of alleged un-American elements from the committee. Sharing in an effort to arrive at a "creative decision" on the problem, he said, were Dr. Landrum Bolling, president of Earlham; and Dr. William Cullen Dennis, president emeritus.

"The AFSC has done an outstanding humanitarian work," Dr. Trueblood told the Indiana Meeting. "But persons who believe in peace at any price and are strong admirers of the Communistic system have been able to work their way into the committee."

Dr. Trueblood said the Friends had received many complaints about a youth camp near Richmond, Indiana, sponsored by the committee this summer. He said the complaints alleged that high school youths were told that the Russian system was better than the democratic way of life and that the United States was responsible for the attack on Pearl Harbor that started World War II.

COURT ACQUITS VOCAL WORSHIPPER

Dave Van Ness shouted "praise the Lord" so often during an Apostolic church service at Hudson Bay, Saskatchewan, that other members took the case to court. He was acquitted last month of a charge of disturbing a religious gathering.

While agreeing that Van Ness could be a nuisance to others in the church, Magistrate Robert Macara ruled that the ejaculative member had not violated civil law.

Pastor Maurice Fuller said Van Ness had the habit of declaiming at great length during the time in the church service given over to testimonies. The congregation's ruling body had decreed that the man could not speak in church or take part in church activities.

At a July 15 service the accused repeatedly shouted: "Praise the Lord. Amen." Eventually, the pastor had to abandon the service. Fuller said Van Ness shouted the words even when they did not apply and disturbed the spirit of worship.

Van Ness, producing receipts to show he had made substantial contributions to the church during the last year, said his only purpose was to pray and sing.

In testimony prefaced by a prayer in which he led the court, he tried to quote lengthy passages from the Bible but was restrained by the magistrate.

"This is a most peculiar situation," the magistrate said. He suggested that church authorities consult their legal advisers to seek some way to promote harmony. J.N.

5 ways to strengthen your

1

Train the leaders you need with new TRAINING HOUR material for Sunday evening fellowship groups

A unique new "participation program" for Junior Highs, Senior Highs, and Adults

Here is a practical new training program that can be the "leadership lifeline" for your church and Sunday School. It has both sparkle and depth to appeal to today's youth . . . shows how to involve ALL members—not just the talented few.

Training Hour has abundant creative activities . . . provides youth-appealing variety. Interest-packed weekly programs cover basic themes—each vitally related to practical spiritual experience—such as Christian living, personality development, church leadership, dating and preparation for marriage, stewardship, family life, and Bible study.

There's rich opportunity for group and individual expression in the wide variety of "training-by-doing" activities, such as buzz sessions, discussions, skits, readings, panels, forums, debates, service projects, etc.

You'll appreciate especially the way each program can be "tailored" to the leadership potential of your particular group. Training Hour gives you an organized plan to train effective leaders, develop intelligent followers, and produce skilled believers capable of functioning effectively for Christ . . . gets young people into God's Word for answers to life-problems. Send for FREE 20-page booklet. Use handy coupon below.

2

Establish Christ-honoring worship habits during the formative years with new CHURCH-TIME courses

New Church-time courses for Beginners and Juniors teach the meaning of true worship

Children have lots of vitality . . . and lots of whytality, too. These delightful courses channel pent-up energies into constructive doing-learning activities that teach boys and girls the why's of worship. During the morning church hour, young worshipers learn right spiritual attitudes that can affect all their growing-up years and carry over into adulthood to the glory of God.

These courses are solidly evangelical. Children learn to pray on their own level; to listen to and understand Bible reading; to give unselfishly; to practice the truths of God. They come to know Him more and more intimately.

Church-time for Beginners combines genuine worship of the Lord and learning about Him with a rest-and-listen period, a snack time, creative projects, and Bible stories in motion and music. You have ample material for 1 to 1½ hours of happy, spiritually meaningful activities.

Church-time for Juniors teaches true churchmanship . . . gives experience in conducting real services. The program—45 minutes to 1½ hours—includes instruction, worship, basic training for church leadership and membership.

Use these practical Church-time programs to establish Christ-honoring worship habits during the impressionable years. Request FREE Church-time packet today.

3

Communicate life-changing Bible truth to your Sunday School pupils with Scripture Press DEPARTMENTALLY GRADED LESSONS

The most effective plan for meeting your pupils' specific needs.

These Sunday School lessons combine departmental grading (both graded Bible content and graded methods suited to each age-group) with a teaching plan that produces deep and lasting spiritual impact. Every minute of the hour—from opening worship to lesson climax—is focused on ONE vital spiritual truth. You have a correlated plan (everything fully related) . . . organized, balanced . . . all parts working together to make the entire Sunday School hour a life-changing teaching experience. Every activity in the department communicates the day's main lesson truth—gives real meaning to pre-session activities, opening worship, prayer, songs, offering, Scripture memorizing, classroom study, visual teaching, any handcraft, group participation.

No other lesson materials offer such a wealth of Bible content, so much interest-arousing variety in supplementary teaching aids, such a well-organized plan to make every minute count for Christ. These lessons present God's Word as the Book to live by . . . exalt a living, loving Saviour. Find out how these departmentally graded lessons help you impart Bible truth to your pupils more understandably at each age-level. Send for FREE sample lesson packet.

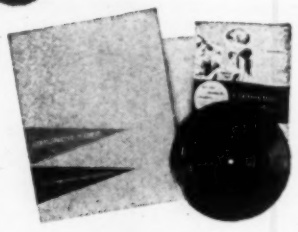
1 FREE SAMPLE "TRAINING HOUR" PROGRAMS

This helpful 20-page booklet shows how TRAINING HOUR actually works . . . contains sample programs for Junior Highs, Senior Highs, and Adults. You'll see what we mean when we say Training Hour has abundant *creative activities* . . . and *youth-appealing variety*. Send for your FREE copy today.

Name_____
Address_____
City_____ ( ) State_____
Pos. in church_____ No. in S.S._____
Full church name & mail address_____

Send to Scripture Press, Wheaton, Ill. Dept. CTM-80

2 FREE CHURCH-TIME SAMPLE PACKET



Complete information on the two delightful new Church-time courses for Beginners and Juniors, including a sample Junior Church program, descriptive literature on both courses, 33⅓ vinyl record which you can listen to . . . and enjoy . . . as you hear the happy-time teaching music for the Beginner activity periods. Packet is free and implies no obligation on your part. Send for it today.

Name_____
Address_____
City_____ ( ) State_____
Pos. in church_____ No. in S.S._____
Full church name & mail address_____

Send to Scripture Press, Wheaton, Ill. Dept. CTM-80

3 FREE SUNDAY SCHOOL SAMPLE LESSON PACKET

Complete packet of lesson materials for any age-group in your Sunday School . . . actual samples of teacher's and pupil's lesson helps . . . plus other teaching aids and information, such as appealing take-home papers, filmstrip suggestions, ideas for visual teaching, a large folder on characteristics of pupils in the particular age-group.

Send FREE lesson packet for these ages or grades_____

Name_____
Address_____
City_____ ( ) State_____
Pos. in church_____ No. in S.S._____
Full church name & mail address_____

Send to Scripture Press, Wheaton, Ill. Dept. CTM-80

Church and Sunday School

New courses... new ideas... to give new spiritual impact to your church and Sunday School program

Wheaton, Illinois
SCRIPTURE PRESS

These coupons will bring you full information free of charge

4

Make camping hours count for Christ with the new "Outdoors with Christ" BIBLE CAMP COURSE

A fascinating camp program with complete helps for Juniors, Junior Highs, Senior Highs

Your church can use this challenging "Outdoors with Christ" course to conduct an effective summer Bible camp program. This complete plan for ages 9-17 makes full use of outdoor camping opportunities to drive home spiritual truth—in order to lead young people to a saving knowledge of Christ and inspire them to follow His plans for their lives.

This skillfully planned course helps many phases of your camp program. Camp directors, instructors, counselors—they all find help they need—from tips on successful camp management to essentials of effective "counseloring," daily schedules, Bible teaching, camp evangelism, cabin and outdoor activities. Both new and old "hands" will appreciate these materials that open the way to an exciting adventure of teaching and living Christ among youngsters in God's outdoors.

For campers you'll find rich Bible study . . . pertinent illustrative stories . . . craft sources . . . intriguing and instructive expressional activities . . . a spiritually significant tie between nature study and God's Word.

Plan ahead for an effective camp program next season. Send for FREE descriptive folder or order the big Preview Packet now . . . a $4.05 value for only $2.95.

5

Build interest . . . attendance . . . spiritual results . . . with REAL-LIFE SUNDAY SCHOOL PAPERS

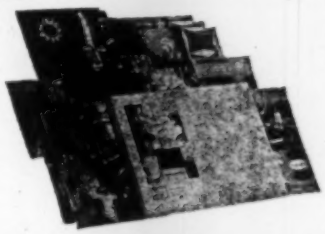
These real-life take-home papers show the Gospel at work in the lives of real people

Thrilling true stories about interesting people from all walks of life who have experienced the redeeming power of Christ—that's what pupils get in My Counsellor (for ages 9-12) and Power (for teens and adults). Countless Christian workers report that these Christ-centered Sunday School papers noticeably increase the effectiveness of their Christian service . . . because the stories and features "get next to" young people, their problems, their daily experiences. You can step up the spiritual impact of your ministry by giving young people these compelling accounts of "applied Christianity" at work in lives today . . . in today's situations.

Bible-time (for 4's and 5's) and Primary Days (for 6's through 8's) provide warmly told Christian stories based on child life today, plus Bible stories and other features little children love. These colorful papers, prepared by experienced Christian Education specialists, will truly help you to reach and mold young lives for Christ.

Now is the time to round out your ministry with these completely life-related storypapers that point young readers to the Saviour and constantly challenge them to grow spiritually. Send for your FREE sample papers today. Mail the handy coupon below.

4 CAMP PREVIEW PACKET AND FREE CAMP GUIDE



Order the Preview Packet—see this course! You get 3 instructors' manuals, 3 campers' books, counselor's how-to book, director's handbook, poster, camper's savings stamp book, evaluation forms . . . all usable items. Or send for FREE "Bible Camp Guide" (big folder describing course).

- ☐ Please send Camp Preview Packet at the special price of $2.95, plus 30¢ postage
- ☐ Payment enclosed ☐ Charge the church
- ☐ Send FREE descriptive camp folder

Name_____
Address_____
City_____ ( ) State_____
Pos. in church_____ No. in S.S._____
Full church name & mail address_____

Send to Scripture Press, Wheaton, Ill. Dept. CTM-80

5 FREE SAMPLE SUNDAY SCHOOL PAPERS

This coupon brings you FREE samples of these papers (one or all four) for your personal evaluation. We think you'll agree they're appealing in format, spiritually alive, challenging.

Send FREE samples of:

- ☐ *Power* (for teens and adults)
- ☐ *My Counsellor* (for ages 9-12)
- ☐ *Primary Days* (for ages 6-8)
- ☐ *Bible-time* (for ages 4 and 5)

Name_____
Address_____
City_____ ( ) State_____
Pos. in church_____ No. in S.S._____
Full church name & mail address_____

Send to Scripture Press, Wheaton, Ill. Dept. CTM-80

FREE CATALOG—2700 Items for Sunday School, Church, Home

88 pages with the most complete selection of Christian Education and Sunday School supplies ever offered: church and classroom equipment, attendance-builders, visual aids, films, projectors, music, records, handcraft, Sunday School lessons, Cradle Roll courses, Children's Church courses, Training Hour helps for Sunday evening groups, Camp course, books, Bibles, Testaments, study helps, gifts, stationery, greeting cards. Get your FREE copy today.

Name_____
Address_____
City_____ ( ) State_____
Pos. in church_____ No. in S.S._____
Full church name & mail address_____

Send to Scripture Press, Wheaton, Ill. Dept. CTM-80

BROADCASTING

BRACKBILL

(*Cont'd from p.* 33) ners' in the last 30 seconds. The 'dear Christian friends' must never stop praying for God to bless the program in its soul winning, or to send in the money on the chance that a 'lost one' will tune in."

He charges that many Protestant broadcasters gear their programs to Christian supporters, fearful of abandoning "successful" formats.

"Radio today has changed drastically since its pre-television days . . .. Today on radio you move goods, sell services, and create good will, not by 'programs' as such but by short capsule messages repeated over and over to reach as many kinds of people as possible. With few exceptions, the only sponsors of 15-minute or longer programs these days are religious groups. So long as they are willing to pay, many radio station operators just smile and take the money."

Brackbill suggests that Protestant broadcasting groups (1) call a "summit conference" of highest-echelon churchmen to coordinate broadcasting aims on an interdenominational scale, (2) establish an experimental study center to eliminate guess work, (3) set up, after study, local production priorities, and (4) seek to discover what could be the function and structure of an inclusive Protestant broadcasting agency.

BERTERMANN

(*Cont'd from p.* 33) Actually he desires neither alternative; he wants maximums all down the line!"

As a means of silencing critics who picture the religious broadcaster as a "huckster," Bertermann proposes issuance of periodic public financial statements. He urges evangelical Christians, moreover, to support continued access to the broadcasting media by Gospel broadcasters. "We heartily commend the granting of sustaining time, but we assert the basic freedom of a station to sell religious broadcasting time and the basic right of anyone to buy it."

Does Bertermann suggest means specific of raising religious standards?

Yes, he says, by seeking and applying principles drawn from surveys and studies and by utilizing capably-conducted radio and television workshops and seminars throughout the country.

Finally, according to Bertermann, "a master strategy for Protestant broadcasting must have as its very cornerstone the positive proclamation of Bible truth, the preaching of the historic Protestant faith, and the fundamental biblical doctrines.

"An abundant measure of the Holy Spirit's power accompanying the broadcasting of the Word will prove it to be 'the power of God unto salvation to everyone that believeth.'"

Christ's words as He would speak them to young people today

Never has there been a time when young adults and teen-agers have been more in need of the teachings of Christ than in this present day and age. And now, here is the inspired answer to this need . . .

THE NEW TESTAMENT IN MODERN ENGLISH

BY J. B. PHILLIPS

Here, reverently written in the language of today, is a beautiful and deeply moving version of Christ's teachings and His life. It contains all the truth, all the eternal values, all the beloved narrative of the four Gospels, the Acts of the Apostles, the Epistles and the Book of Revelation.

In *The New Testament in Modern English,* Jesus speaks to young people on their own terms and in their own language. The people and events of His years on earth take on a new dimension of reality, and provide us with a clearer understanding of the complexities of today's world, in which human values and love for mankind are so often obscured. For young people faced with unrest and rapidly shifting attitudes it is an invaluable source of guidance.

J. B. Phillips first started to translate the Gospels from the original Greek into modern English during the London blitz —a time when it was particularly important that young parishioners realize the full vitality of the word of God. *The New Testament in Modern English,* already an inspiration to thousands of Christians, makes an ideal spiritual companion for the younger generation—and *all* members of the family. It is a map of life for every time and place . . . and an invaluable aid for Sunday School teachers.

Available at your bookstore

Clothbound $6.00 • Deluxe Leather Edition $12.50

Don't forget . . .

THE DOUGLASS SUNDAY SCHOOL LESSONS, 1961

edited by Earl L. Douglass

The 40th edition of *the* aid for Sunday School teachers, including selected visual aids for each Sunday, daily Bible readings (King James version) and many practical suggestions for the teacher and the pastor.

October, $3.25

The Macmillan Company

60 Fifth Avenue, New York 11, N. Y.

Replica of identification card distributed by New York City Protestant Council

'I Am a Protestant'

Wallet-size cards identifying the carrier as a Protestant are being distributed by The Protestant Council of the City of New York.

Some 80,000 have already been sent out in the New York area.

Birmingham Crusade

English evangelist Eric Hutchings is on a three-month tour of North America following a five-week crusade in Birmingham which drew an aggregate attendance of more than 120,000.

Hutchings and his "Hour of Revival" team never disclose the exact number of inquirers, but the figure is said to have been about 3,500 for the Birmingham meetings, held in famous Bingley Hall.

The evangelistic crusade was the largest in England since Billy Graham's meetings at Harringay. Support came from all major denominations.

Hutchings, 50, has been conducting crusades since 1952. He left the business world to become an evangelist and now conducts a religious radio broadcast as well. He is married but has no children. His next crusade is scheduled for Brussels, beginning October 15.

To the East?

If evangelist Billy Graham enters the Communist sector of Berlin to hold a meeting he will be arrested, says Waldemar Schmidt, Red deputy mayor.

"Hysterical mass psychosis is not desired in socialist countries," Schmidt declared.

Graham plans a week of services in West Berlin beginning in late September. The arrest threat came when the local committee sought permission to hold a single service in East Berlin.

The evangelist's crusades in Switzerland are already under way. Here is a schedule of his European meetings:

Berne	August 20-25
Zurich	August 27-28
Basel	August 26-31
Lausanne	August 29-September 4
Essen	September 10-16
Hamburg	September 18-24
Berlin	September 26-October 2

Studying Liberalism

A permanent "Commission on the Study of Theological Liberalism" was created by delegates to last month's annual meeting of the National Association of Free Will Baptists in Fresno, California.

The commission was made a permanent unit of the 200,000-member association following adoption of a commission report which warned against the infiltration of theological liberals.

"It is not enough to be relatively free from the peril now," said the report. "Safeguards should be taken against future encroachments."

The Rev. Ralph Staton of Belmont, North Carolina, was elected moderator.

The Five Years Meeting

Delegates to the quinquennial sessions of the Five Years Meeting of Friends, held last month in Richmond, Indiana, urged the United States to continue its moratorium on nuclear weapons testing.

Race prejudice and hatred were condemned as "spiritual and moral diseases," the traditional Quaker stand on peace was reaffirmed, and opposition was expressed to capital punishment as violating "the Gospel we proclaim."

The Five Years Meeting is the largest Quaker group in the world with 79,000 members in North America and more than 30,000 overseas. This constituency includes more than half of the world's Quakers.

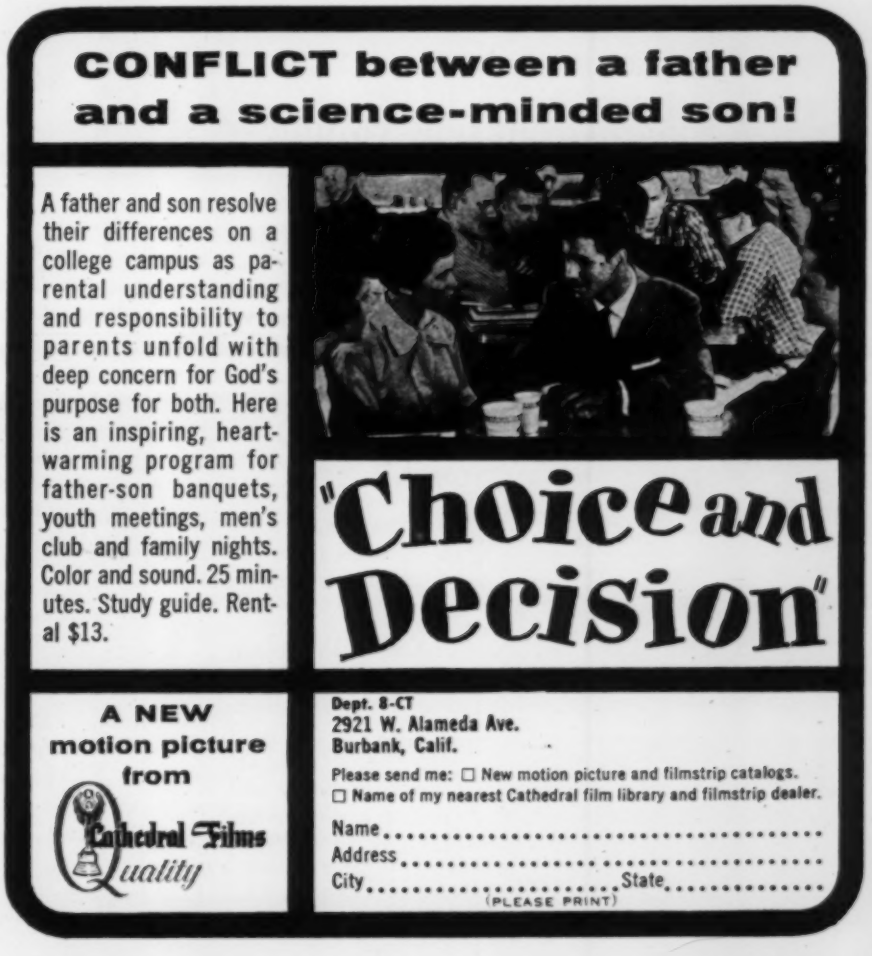
In other action, the delegates voted that hereafter they will meet triennially. They also decided to combine the meeting's two publications, the *American Friend* and *Quaker Action*, into one magazine to be called *Quaker Life*.

Executive Secretary Colin Bell of the American Friends Service Committee reported that his group was involved in a "re-examination" of its role and relationship. The committee traditionally has been known as a world-wide quaker welfare agency.

Some 120 official delegates were on hand for the business sessions, while a worship service with Dr. Elton Trueblood drew more than 2,000 persons.

"Our trouble is having too low a goal," Trueblood said. "We have an easy complacency and are satisfied with too little."

The noted philosopher, a professor at Earlham College, challenged his fellow Quakers to rekindle the "blazing fire" of the 1660's when Quakerism first came to America.


CONFLICT between a father and a science-minded son!
A father and son resolve their differences on a college campus as parental understanding and responsibility to parents unfold with deep concern for God's purpose for both. Here is an inspiring, heart-warming program for father-son banquets, youth meetings, men's club and family nights. Color and sound. 25 minutes. Study guide. Rental $13.
"Choice and Decision"
A NEW motion picture from
Cathedral Films
Quality
Dept. 8-CT
2921 W. Alameda Ave.
Burbank, Calif.
Please send me: ☐ New motion picture and filmstrip catalogs.
☐ Name of my nearest Cathedral film library and filmstrip dealer.
Name
Address
City State
(PLEASE PRINT)

CONSERVATIVE DISCIPLES HOLD LARGEST CONVENTION

Burgeoning growth of the evangelical wing of the Christian Churches (Disciples of Christ) was dramatically demonstrated in the North American Christian Convention, Columbus, Ohio, July 12-15. More than 5,000 ministers and lay leaders made up the largest convention turnout in the NACC's 34-year history.

Disciples, since their beginnings in 1809, have been strongly congregational in polity. Their national agencies have been voluntary in character and there was nothing unusual when evangelicals launched a national gathering in 1927 which had as its sole avowed purpose to exalt Christ and his Gospel and declare the cardinal doctrines of the apostolic church. The NACC seeks in no way to duplicate the ministry of the International Convention of Christian Churches.

The Columbus gathering did no politicking, passed no resolutions, promoted no agency programs and transacted no business except that necessary to provide a 1961 convention at Wichita, Kansas. There was, however, a gripping sense of evangelical commitment and purpose in all the proceedings. Program planners covered every phase of the functioning church in sermons, addresses, panel discussions, forums, and workshops—a veritable seminar of immense practical value in building the Kingdom.

"Jesus Christ is Lord of All" was the convention theme—Lord of Creation, Lord of Life, Lord of the Church. Edwin G. Crouch, well-known Indiana attorney and first lay president of the convention, keynoted this idea on the opening night. He asserted that "all the doctrinal difficulties in the church may be traced to the ignorance or indifference of laymen. . . . If the people in the churches knew their Bibles and respected the authority of Christ they could never be blown astray by popular winds of doctrine that blight and destroy the true faith." University of Tennessee atomic scientist George Schweitzer stirred the convention with appeal for the Church to "get into orbit around Christ the center of all creation." He characterized Christ as earth's first visitor from outer space, who must eventually subdue all the earth to the glory of God. Ard Hoven, Lexington (Kentucky) pastor and "Christian Hour" radio preacher, gave the closing message on "Christ the Lord of the Church" in which he asserted that the only valid ecumenicity is to be found "in the pattern of the New Testament Church which was founded by Christ, grew and prospered under the personal direction of the Holy Spirit and the Apostles."

NACC attendance was augmented this year by joint sessions with the National Christian Education Convention, concerned chiefly with Bible school work. There was much sentiment for a continuation of this arrangement.

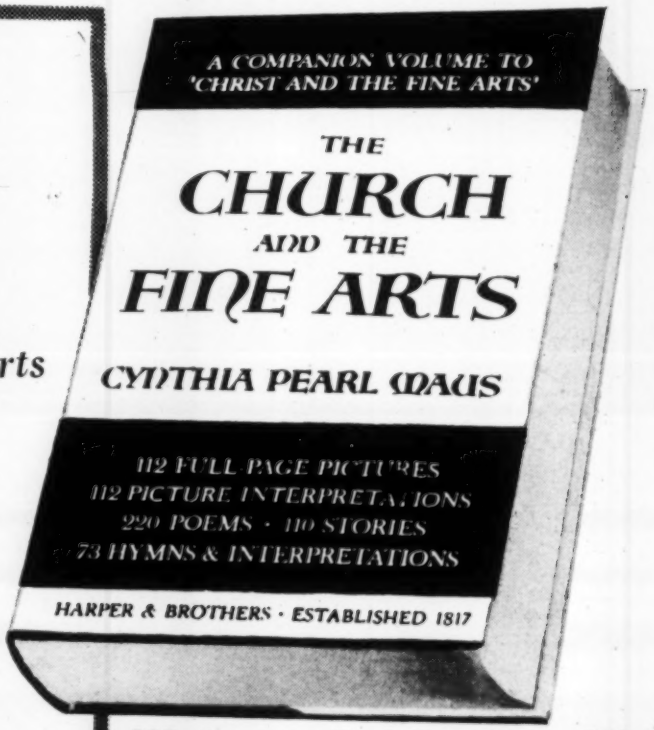
Over 80 exhibits at Columbus reminded delegates and visitors that evangelical Disciples support more than 500 missionaries at home and abroad, more than 30 Bible colleges and seminaries, an immense publishing program and many other cooperative enterprises.

In effort to avoid the pitfalls of centralized authority over local congregations, the NACC has failed to give strong leadership to the million or more numbers in evangelical constituency. Growing problems confront the "brotherhood" such as responsibility in missionary activity, higher education, ministerial training standards, legal rights of local churches, inter-church cooperation, church extension, ministerial pensions, chaplaincy ap-

A magnificent new volume—
companion to
Christ and the Fine Arts
and
The Old Testament and the Fine Arts

HERE is a tremendous source of information and illustration showing the growth of the Christian Church as expressed in each of the major arts: poetry, pictures, stories, and music. THE CHURCH AND THE FINE ARTS carries the story of faith down through the ages, from the Palestine of Christ to the African missions of today.

Church school teachers will find it invaluable for its unique presentation of the origins and development of Christian art and for the hymns, stories, poems and pictures that can be used Sunday by Sunday to present lesson material graphically and vividly. Church libraries will find it an authoritative reference source to the finest artistic expression of Christian belief.



112 pictures and interpretations • 220 poems • 110 stories • 73 hymns and interpretations • Full color frontispiece

$6.95 at your bookseller

HARPER & BROTHERS, N. Y. 16

Quality Books and Bibles

pointments, adequate national radio and television broadcasting media. Whenever these and other practical issues arise conservative Disciples have a big "blind spot" in their otherwise growing vision. The convention could well provide a forum whereby these problems might be resolved, and some consensus discovered for their solution, but reactionary forces have thus far blocked progress.

A "bull session" on internal unity packed out one of the conference rooms of the Deshler-Hilton Hotel. A series of consultations were proposed looking toward better understanding and unity.

Sentiment at the Columbus confab favored establishment of communication between these two groups in an effort to promote a more effective Gospel witness and to forestall the divisive tactics of left-wing Disciples bent on centralization of authority in state and national conventions and eventual merger with the United Church of Christ. J.D.M.

A New Campus?

Plans are under way for a multi-million-dollar expansion of Bethel College and Seminary in St. Paul, Minnesota, under authority granted by delegates to the 81st annual meeting of the Baptist General Conference in Long Beach, California, this summer.

The delegates authorized the conference's board of education to map plans for presentation at next year's convention in St. Paul. The campus may be moved to a new 100-acre site.

PEOPLE: WORDS AND EVENTS

Deaths: *Dr. Ralph S. Cushman*, 80, retired Methodist bishop and former head of the Anti-Saloon League; in Herkimer, New York . . . the *Rev. Peter Kwei Dagadu*, 52, Methodist leader in Ghana and member of the world Council of Churches Central Committee; in Accra . . . *Dr. Fred F. Brown*, 78, former president of the Southern Baptist Convention; in Knoxville, Tennessee . . . the *Rt. Rev. Vedder Van Dyck*, 71, Episcopal bishop; in Burlington, Vermont . . . *Dr. A. E. J. Rawlinson*, 76, Anglican bishop of Derby from 1936 to 1959 . . . *Commissioner J. Allister Smith*, 96, retired Salvation Army missionary to the Zulus; in Capetown, South Africa . . . *Dr. Frank Benjamin Fagerburg*, pastor for more than 20 years of the First Baptist Church of Los Angeles; in Redlands, California . . . *Miss Evangeline French*, 91, veteran missionary in the Gobi Desert under the China Inland Mission.

Resignation: As executive secretary of the Lutheran World Federation, *Dr. Carl E. Lund-Quist.*

Promotion: To the rank of Rear Admiral, Navy *Chaplain Joseph F. Dreith* (Lutheran Church—Missouri Synod), first Lutheran chaplain in naval history to be promoted to flag rank.

Elections: As bishops of The Methodist Church, *Dr. Everett W. Palmer*, pastor of the First Methodist Church in Glendale, California (Western Jurisdiction); *Dr. Charles Golden*, staff member of the Division of National Missions; *Dr. Noah W. Moore, Jr.*, pastor of Tindley Temple in Philadelphia; and *Dr. M. Lafayette Harris*, president of Philander Smith College in Little Rock, Arkansas (Central Jurisdiction—all-Negro); *Dr. James W. Henley*, pastor of the West End Methodist Church in Nashville, Tennessee; *Dr. Walter C. Gum*, chairman of the jurisdictional committee on missions; *Dr. Paul Hardin, Jr.*, pastor of the First Methodist Church in Birmingham, Alabama; and *Dr. John Owen Smith*, pastor of Bethel Methodist Church in Charleston, South Carolina (Southeastern Jurisdiction) . . . as president of the North American Christian Convention (Disciples of Christ), *Robert O. Weaver* . . . as moderator of the Orthodox Presbyterian Church, *David E. Niland* . . . as president of the National Association of Church Business Administrators, *Leif R. Larson.*

Appointments: As president of Lutheran Theological Southern Seminary, *Dr. F. Eppling Reinartz* . . . as director of the University of Hamburg, Germany, *Professor Helmut Thielicke*, first Protestant theologian ever to hold the post . . . as president of Pasadena College, *Dr. O. J. Finch* . . . as president of London (Ontario) Bible Institute, *Dr. Joseph C. Macaulay* . . . as visiting professor of ecumenics at Princeton Theological Seminary, *Dr. J. Robert Nelson* . . . as chairman of the Department of Religion at (West Virginia) Bethany College, *Dr. Lester G. McAllister.*

Family Films

NEW MOTION PICTURES

LAND OF THE BIBLE SERIES

Important Bible background . . . in live photography revealing life and customs . . . geography . . . places related to the life and teachings of Christ . . . and Bible history.

"A Pictorial Geography"
"Where Jesus Lived"
"Life and Customs"
"Shepherd Life"
"Exploring Ancient Cities"
"Jerusalem, the Sacred City"
"The Dead Sea Scrolls"

Seven inspiring films ideal for Church School and general Church groups, Junior through Adult.

Order these new films from your Family Films Dealer now . . .

or write for the name of nearest dealer

Family Films
5823 Santa Monica Blvd.
Hollywood 38, California

STONY BROOK SCHOOL

"Character Before Career"

Accredited college preparation for boys. Distinctive Christian training. Grades eight to college entrance. Boys from sixteen states and sixteen foreign countries. Full athletic program. 70-acre campus, accessible by car or train. Thirty-ninth year.

For a catalogue, write the headmaster,

Dr. Frank E. Gaebelein

Box 50, Stony Brook, Long Island, N.Y.

CHRISTIAN FILM CATALOG OF THE YEAR

GET YOUR FREE COPY NOW! Beautifully illustrated; pictures and lists soul-moving films by GOSPEL - FAMILY - CONCORDIA - BIOLA - Others. Try "GREAT DISCOVERY" with Colleen Townsend Evans, 80 minutes, Reduced Rental $17.50 — Hundreds more!

Write today for Big New 1960-61 Film Catalog.

CENTURY GOSPEL FILM LIBRARY

Souderton, Pennsylvania

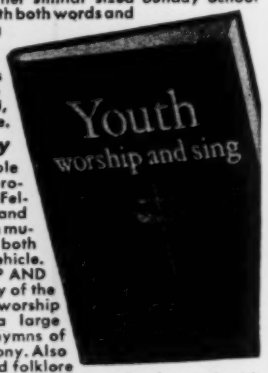
Dept. CT Tel.: PArkway 3-3669

Primary Junior Intermediate Senior

Write for **FREE** Copy of

New Amazing Youth Hymnal

"YOUTH WORSHIP AND SING" has more musical numbers than any other similar sized Sunday School book and all songs with both words and music. Unique keying system in both General Index and Topical Index indicates the appropriate age group with initials P, J, I and S after each title.



Builds Loyalty

Holding young people calls for a balanced program of Worship, Fellowship, Instruction and Service to all of which music is closely related both as background and vehicle. "YOUTH WORSHIP AND SING" contains many of the historic hymns of worship and doctrine and a large quantity of gospel hymns of invitation and testimony. Also singable choruses and folklore spirituals. Has section devoted to worship for youth with suggested worship outlines. Priced surprisingly low.

MAIL COUPON TODAY

HOPE PUBLISHING COMPANY
5717-KYO West Lake St., Chicago 44, Ill.

We are considering new song books. Please send FREE sample of "YOUTH WORSHIP AND SING."

Name_____ (Please Print)

Address_____

City_____ Zone____ State_____

Church & Denom._____

Books in Review

TALKING SENSE ABOUT THE HOLY SPIRIT

With the Holy Spirit and With Fire, by Samuel M. Shoemaker (Harper, 1960, 127 pp., $2.50), is reviewed by Paul S. Rees, Vice-President at large, World Vision, Inc.

"So much real nonsense has been talked about the Holy Spirit by some people who scorn education, and so much is missing from churches that mention Him only theologically or preach about Him at one season of the year, that I think someone must try to talk sense about the Holy Spirit, avoiding the extremes of a pedestrian Christianity that leaves Him out of practical life, or of an excessive emphasis on experiences that seem merely strange or bizarre."

With these candid words, snipped from the "Introduction," the dynamic and dauntless minister of Pittsburgh's Calvary Episcopal Church begins what must be at least his twelfth book. There is first a look at "Our Situation Today." By and large, the world is not listening to the Church; nor will it listen until again, as in the New Testament beginning of it, the Church can speak with "a freshness, a stimulus, a shining sparkle."

This leads to a discussion of "The Experience of the Holy Spirit," an analysis that turns out to be primarily neither theological nor psychological, but practical. "The Christian experience of the Holy Spirit," it is pointed out, holds "awesome power and cleansing judgment." It holds more: the conviction of a Presence that can be relied on as Helper (Paraclete), the reality of guidance, the melting down of barriers between Christians, the creation of fellowship, and being used to bring others to faith in Christ as Saviour.

"Coming Into the Stream of the Spirit" is a chapter whose brevity belies its importance. Here an Episcopal minister, without conscious effort, finds certain affinities with all those "Deeper Life" movements (so variously named) that have arisen within the life of our Christian communions through the centuries.

"The New Reformation" that the book envisages as desirable will, on the one hand, recover an emphasis on the sacraments (an emphasis excessively deflated by the historic Reformers) and will, on the other, make room for "the freedom of the Spirit as He works beyond the borders of Church or Bible" (p. 64). By "beyond" the author means more than this reviewer finds it possible to concede, but he does not mean at all what some critics will be sure to assume that he means. That no real denigration of Scripture and Church is intended may be seen from the position clearly taken on another page: "I think that the experience of the Holy Spirit can grow individualistic and thin when pursued apart from constant absorption of the Word and constant immersion in the fellowship."

In the chapter on "The Holy Spirit and Evangelism" the question from Paul Tillich ('True communication of the Gospel means making possible a definite decision for or against it.') is true enough, but one wonders about leaving the impression that Dr. Tillich is a safe interpreter of what the Gospel is in fact. The chapter sparkles with some first-rate suggestions for effective evangelistic preaching.

The freshness, candor, and verve that blow, gale-like at times, through the chapters on "The Holy Spirit and the Church" and "The Holy Spirit and the Layman" are not to be conveyed in a review such as this. The reader must feel their force for himself. This he will do, despite sentences here and there that he would like to recast to keep the truth in sharper biblical perspective.

PAUL S. REES

CRITERION OF LOVE

Know Your Faith, by Nels F. S. Ferré (Harper, 1960, 125 pp., $2.50), is reviewed by Edward John Carnell, Professor of Ethics and Philosophy of Religion, Fuller Theological Seminary.

This is a model of concise writing. It is a summary of Ferré's unremitting effort to define Christian theology from the perspective of self-giving love. "No book," says Ferré, "has caused me more pain of authorship than this one." I can understand why. The book breathes an

authentic spirit of honesty and integrity.

Ferré is not easy to evaluate, however, for rather than using traditional theological language, he tends to coin expressions all his own. Sample: sanctification "denotes the process, sudden or gradual, whereby the person who has been saved in intention becomes saved in fact." If a classical theologian has ever expressed the matter this way, I for one have never heard of him.

Since Ferré employs self-giving love as an all-encompassing criterion, he senses no necessity to be found by the exegetical limits of Scripture. He toys with the idea of human reincarnation; he argues for some sort of redemption for animals; and even in the heart of his Christology he does not seem to rise above traditional modelism. Still, he speaks with a candor that will disarm all but the most choleric reader. He attains rare heights when he develops the relation between our encounter with Christ and our fellowship with the saints.

We may disagree with Ferré; but at least he makes us earn our right to disagree. Ferré will have no truck with cheap faith. EDWARD JOHN CARNELL

FASCINATING ANTHOLOGY

The Church and the Fine Arts, by Cynthia Pearl Maus (Harper, 1960, 902 pp., $6.95), is reviewed by Calvin D. Linton, Professor of English Literature and Dean of Columbian College, The George Washington University.

Anthologies would seem to be the easiest kind of book to produce. All one needs, after all, are scissors, paste, and copyright permission. But not so. Really good anthologies are notoriously rare. If, despite their diversity, they are to possess a true unity and a clear point of view, the anthologist must have a critical judgment which is at once broad and deep—broad enough to appreciate widely differing artistic purposes and effects, and deep enough to distinguish the truly excellent. Above all, he must hold criteria of admission which are rigorously defined and ruthlessly imposed.

This volume, while interesting, possibly useful, and astonishingly varied, is not, by these standards, a good anthology. Granted its vast purpose, it really could not be, for it sets out to *cover* (I quote the word) "the growth and development of the Church through nearly twenty centuries of Christian history, from the viewpoint of the four major fine arts: pictures, with their interpretations; poetry; stories; and music, in the form of

A ROMAN CATHOLIC PRESIDENT:

How Free From Church Control?

A twelve-page booklet that answers your questions on this vital issue

By Dr. George L. Ford, Executive Director
National Association of Evangelicals

"A superb job of presentation and documentation. The reasoning is close and cogent. This should do a great deal of good, especially if it is reflected in the sermons of our Protestant men."

Harold John Ockenga, Pastor
Park Street Church, Boston

10¢ each, $1.00 per dozen, $7.50 per hundred, $50.00 per thousand

National Association of Evangelicals
Box 28, Wheaton, Illinois

Enclosed is $_____ for _____ copies of "A Roman Catholic President: How Free From Church Control?"

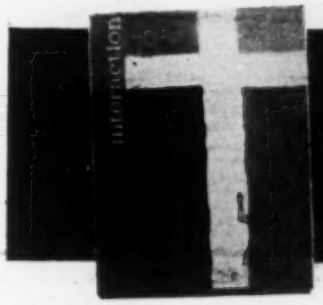
Name_____

Address_____

City & State_____

New Sunday school magazine

INTERACTION



inspires action with PRACTICAL ideas for Sunday school workers!

Whatever your role in Sunday school work, you'll find *Interaction*, new monthly magazine starting *in October*, of great practical value.

How do you cope with discipline problems? What special challenge can you give the gifted child in your class? How can you make memory work interesting? What can your Sunday school do for shut-ins? How can your Sunday school successfully bridge the great gulf between the Senior department and the High School department? When will your Sunday school launch a class for senior citizens?

These topics and problems are only a few which will be covered in coming issues of *Interaction*. Regular features will include book reviews, news pertinent to Sunday schools, and a problem-solving column with answers from teachers in the field.

Interaction fills a need for workable help on administration and teaching methods, as well as offering spiritual vision and challenge for the whole Sunday school program. It will be edited by Dr. Allan H. Jahsmann.

Be a charter subscriber! Order *Interaction* at the inexpensive rate bulk of five subscriptions or more (on one order from one Sunday school) . . . 12 issues, $2.00. Or at the individual rate . . . 12 issues, $2.50. ISSUES MAILED DIRECT TO EACH TEACHER'S HOME.

CONCORDIA
PUBLISHING HOUSE
St. Louis 18, Missouri, U.S.A.
Overseas: 42 Museum St., London, W.C. 1

● **A Revolution (In Your Favor) in the Pricing of Commentaries!**

For the price of a good Bible..

you may now own and enjoy a complete Bible **commentary!**

Matthew Henry and Thomas Scott

COMMENTARY ON THE HOLY BIBLE

in six, large, beautiful volumes!

● Here is a commentary for everyone, at a price everyone can afford! All who read, study and love the Bible can now avail themselves of the wonderful opportunity to own a complete Bible commentary, in six large, beautiful volumes.

EXCITING NEWS!

● This is the lowest priced commentary of its kind on the market. Commentaries of this size usually sell for about $30.00. Booksellers who sell all types of commentaries are amazed at this low retail price.

LOWEST PRICE!

● This commentary is explanatory and practical, at the same time that it is devotional. It is valuable for all classes of readers, from the individual Bible student in his home to the minister in his study preparing the Sunday sermon.

A COMMENTARY FOR EVERYONE

Save $2.00! Those who order immediately are taking advantage of the special price during 1960. The current retail price is $21.95, but this will increase to $23.95 on January 1, 1961. You save $2.00 by ordering immediately.

ONLY $21.95

Spurgeon says that this commentary gives us "the marrow of Henry and Scott." The commentary proper consists of the finest of Matthew Henry's comments, carefully and skillfully blended with comments from Thomas Scott. In addition, there are over 3,000 explanatory notes on difficult passages from more than a hundred other recognized students of Scripture. Without a doubt, this is one of the finest commentaries on the market today, at a price which all can afford.

At your own bookseller, or BAKER BOOK HOUSE, Grand Rapids 6, Mich.

Make Your SUNDAY SCHOOL MORE EFFECTIVE

This Moody Teacher Training Filmstrip package is valuable as an initial program or as a supplement to courses already established. Provides challenge, inspiration and practical ideas —a sound foundation in basic teaching principles.

3 MOODY FILMSTRIP SERIES SHOW YOU HOW!

- **SUCCESSFUL TEACHING** (HOW WE TEACH)
- **KNOW YOUR CHILD** (WHOM WE TEACH)
- **BUILDING A BETTER SUNDAY SCHOOL** (WHERE WE TEACH)

Write for catalog

MOODY FILMS

P.O. Box 25575-T
Los Angeles 25, California

hymns, canticles, and chants." To do this, it calls on literally hundreds of authors.

Small wonder, then, that even with 900 pages available, less than two, on the average, can be devoted to each entry; small wonder that no single standard of taste can emerge. The poetry of John Milton joins that of Clarice White Luck and Walt Whitman; the prose of Erasmus shares space with that of Honomi Nagati; Raphael gives way to a photograph of the Kimpese Christian Institute in the Congo.

Fortunately, a sensible and consistent pattern of organization is used to channel this flood of droplets. Five different "specialists in the field of church history and the fine arts" handle the six major divisions: The Apostolic Church of the Palestinian Area; The Eastern Orthodox Church; The Roman Catholic Church; The Protestant Reformation in Europe; The Protestant Church in North America; and Christianity, A World-wide Religion. Within each section the sequence of entries is: Pictures, Poetry, Stories, and Music—the last given with music as well as words.

It is a fascinating volume to dip into. One cannot safely expect to find in it something particular in which he is interested, but he will usually be interested by something he did not expect to find.

CALVIN D. LINTON

MODES OF THOUGHT

In the Twilight of Western Thought, by Herman Dooyeweerd (The Presbyterian and Reformed Publishing Co., 1960, 195 pp., $3.50), is reviewed by Gordon H. Clark, Professor of Philosophy, Butler University.

According to the author, all philosophers construct their different theories on the common ground of objective fact. These facts are not ordinary facts, such as the discovery of America or the sum of two numbers, but they are the "structural data" from which philosophy starts and to which it must conform. "One of the first structural data of human experience is the fundamental modal diversity of this experience. . . . My transcendental view of the mutual relation between the fundamental modes of experience is capable of verification by those who do not share my starting point" (p. 57).

These irreducible modes, which all philosophers must accept, seem to be 15 in number. "Our temporal empirical horizon has a numerical aspect, a spatial

aspect, an aspect of extensive movement . . . followed by the economic, aesthetic, juridical, and moral aspects, and finally by the aspect of faith or belief" (pp. 7, 122).

The failure of other systems of philosophy, not only ancient pagan and modern secular philosophies but also the nominally Christian philosophies of Augustine and Aquinas, derives from their "absolutizing" of one or another of these fifteen modes.

For example, time has usurped faith, so that some ask whether the days of creation are 24-hour days or six geological ages. These days are neither the one nor the other, for "God's creative deeds surpass the temporal order. . . . It was God's will that the believing Jew should refer his six work days to the six divine creative acts . . . and it eliminates the scholastic dilemma concerning the exegesis of the six days of creation . . ." (pp. 150-151). Thus Scripture is not to be taken literally or univocally, for some of the Scripture is just legend (p. 68), but it is to be interpreted "analogically."

The analogical meaning apparently comes in a revelation. Creation, and presumably other parts of Christian belief, are not to be understood intellectually, but are revealed in our "heart." This revelation "does not occur in any individualistic way, but in the ecumenical communion of the Holy Spirit . . ." (p. 186).

Not having had the same revelation as the author, the reviewer wonders whether the universe has had a finite past in astronomical time, or whether it is as eternal as God.

GORDON H. CLARK

MISSIONS CLASSIC

The Progress of World-Wide Missions, by Robert Hall Glover, revised and enlarged by J. Herbert Kane (Harper, 1960, $5), is reviewed by Harold Lindsell, Dean of the faculty, Fuller Theological Seminary.

This book, which was originally written by Robert Hall Glover, served a very useful purpose over many years as a textbook in the history of missions. It has needed revising for some time and the task has been undertaken by J. Herbert Kane of the Missions Department, Barrington College in Providence, Rhode Island.

The book has been brought up to date in the latter sections so that it has become usable once again for those who are interested in a history of missions. The statistical charts at the end of the

WHERE MEN ARE CONFRONTED WITH TRUTH . . .

The Theology Department headed by Dr. Gordon R. Lewis answers the question:

What Ought We Believe?

CONSERVATIVE BAPTIST THEOLOGICAL SEMINARY

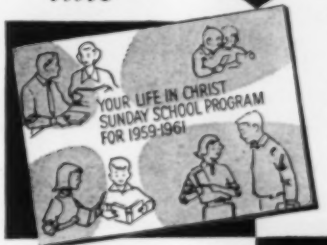
1500 East 10th Ave. • Denver 18, Colo. • Dr. Vernon C. Grounds, Pres.

NOW over 10,000 churches use Concordia's

"LIFE IN CHRIST"

SUNDAY SCHOOL LESSONS

Find out for yourself—send for this



FREE descriptive 32-page brochure!

For all ages!

Based on the Bible, centered in Christ, related to life . . . for more effective teaching!

Enthusiastic use by over 10,000 Sunday schools is proof in itself of this program's success! Completely coordinated, it provides all the help needed for purposeful, effective teaching . . . group-graded weekly lessons for nursery school through adulthood, correlated parents' guides, pupils' study and activity books . . . as inviting in appearance as they are helpful in content!

Mail this coupon. See how meaningful—and inexpensive—this program can be!

CONCORDIA PUBLISHING HOUSE

St. Louis 18, Missouri, U.S.A.

Overseas: 42 Museum St., London, W.C. 1

CONCORDIA PUBLISHING HOUSE, 3558 South Jefferson, St. Louis 18, Missouri

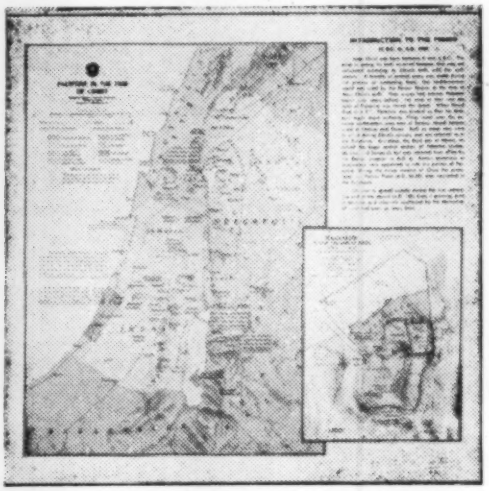
Please send me your free brochure on LIFE IN CHRIST SUNDAY SCHOOL LESSONS. 1010

Name_____

Address_____

City_____ Zone____ State_____

Pastor_____ Dir. of Chr. Ed._____ S. S. Superintendent____ 123

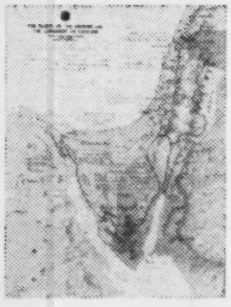


NEW Broadman Bible Maps

with unique functional features for more effective study and teaching

BROADMAN CLASS MAPS
25x25 inches Each, $1.50; Set of 6, $7.95

Marginal notes and related map insets make these full-color maps ideal for classroom use. Available individually tinned at top and bottom or, in sets of six, mounted at top on wood half-rounds.



The Biblical World, 2000-1500 B.C. (which includes the Time of the Patriarchs). Inset map: The Route of the Exodus and the Conquest of Canaan

Two maps: **Canaan as Divided Among the Twelve Tribes** and **The Kingdoms of Israel and Judah.** Inset map: The Empire of David and Solomon

Great Empires of the Sixth Century B.C. Inset map: The Assyrian Empire 824-625 B.C.

Judah After the Fall of Israel. Inset map: The Restoration of Judah.

Palestine in the Time of Christ. Inset map: Jerusalem in New Testament Times

The Missionary Journeys of Paul

BROADMAN BIBLE STUDY MAPS
11x14 inches Set of 12, $1.75

Specially sized for individual Bible study or small classes, this set of twelve full-color maps comes in its own protective envelope. On heavy, coated paper.

BROADMAN GIANT MAPS
50x37 inches Each, $4.95

Clearly detailed, these are printed in full color on longlasting Texoprint. Mounted individually on wood half-rounds at top and bottom.

The Biblical World, 2000-1500 B.C. (includes the Time of the Patriarchs)

The Missionary Journeys of Paul

at your favorite bookseller

BROADMAN PRESS • Nashville, Tennessee

B P

book are helpful and the enlargement of the bibliography is all to the good. There are some titles which are missing, but in general there is a distinct improvement in the updating of the book.

The volume would be useful not only in college missions classes, but also for ministers who desire a source of reliable and easily obtained information about the various mission fields of the world.

HAROLD LINDSELL

EFFECTIVE PREACHING

Dynamic Preaching, by James W. Clarke (Revell, 1960, 128 pp., $2.50), is reviewed by Ben L. Rose, Professor of Pastoral Leadership and Homiletics, Union Theological Seminary (Virginia).

In the preface, the author correctly affirms that this is "not another work attempting to deal with the whole field of homiletics," but it enforces three special truths. Belief in these truths, Dr. Clarke feels, is vital to effective Christian preaching.

The truths are: (1) "While the preaching of the Word is not the minister's exclusive task, it is his supreme one"; (2) "The true and able Christian preacher is the most significant man in the community . . .", and (3) "The bedrock on which Christian preaching builds is the devotional life of the minister."

Each of the three sections of the book develops one of these three truths.

While little of the content is new, it is presented in a fresh and captivating style. The material is well organized and well illustrated, which makes the book easy to read.

The reviewer laid the book down with a new sense of gratitude for the glory of the task to which he had been called and with a new determination to hold himself with stricter discipline to his spiritual preparation.

Every preacher should read at least one book of this nature every year.

BEN L. ROSE

MEDIEVAL SONG

The English Carol, by Erik Routley (Oxford, 1959, 272 pp., $5), is reviewed by F. R. Webber, Author of *A History of Preaching*.

To most Americans a carol suggests a picture of four singers and a fiddler, all dressed after the manner of Micawber, and standing before a British pub (the Boar's Head or the Hare and Hounds), and all singing "God rest ye, merry

gentlemen." Dr. Routley, of Mansfield College, Oxford, assures us that the carol is much more than this. A carol is usually of Medieval origin, whereas a hymn is usually the product of the Reformation. A carol is not necessarily an act of praise to the Lord. It may be simply a joyous song of Christmas or Easter. This explains some of the curious things that came to us by way of England, such as "As Joseph was walking," "God rest you, merry gentlemen," "I saw three ships come sailing in," and such German carols as "O Tannenbaum," and "We gather 'round the Christmas tree." A carol may be seasonal, but it is not always especially religious.

Dr. Routley includes the history and the text of many carols. He tells us of the vehement efforts of the Puritans to suppress carol singing. The book contains several interesting illustrations, among which is one of Loughborough Pearson's majestic Truro Cathedral, which is so hemmed in by other buildings that only its top is visible. It is not true, however, that the ancient church of St. Mary was demolished. Much of it stands intact, and forms the south aisle of the modern cathedral. Here the famous "Service of Nine Lessons and Carols" originated. F. R. WEBBER

TOGETHERNESS FOR WHAT?

The Social Sources of Church Unity, by Robert Lee (Abingdon, 1960, 238 pp., $4.50), is reviewed by Cary N. Weisiger, III, Pastor of Mt. Lebanon United Presbyterian Church, Pittsburgh, Pennsylvania.

Carrol M. Shanks, president of the Prudential Insurance Company of America, spoke recently in Pittsburgh at an annual brotherhood dinner of the National Conference of Christians and Jews. Citing the large-scale migration of Americans today as a cause of rootlessness, he said many "live on the surface of our society rather than in it."

The reviewer cannot help putting the observation alongside of the thesis which Dr. Lee ably establishes in his book that social and cultural forces are thrusting unity upon us. Almost any pastor, except those in isolated pockets of rural and urban life, knows that new people in his parish area appraise him, his youth program, and his church's location as decisive factors in the choice of a church home. Too often convenience, not conviction, brings new members. Probably most of us pastors soft pedal denominational distinctives to win new members. We build up a reserve of hearty welcomes. "Yes," we say to the new Methodist family, "we need Methodist fire in our Presbyterian program"; or, "Lutheran solidity"; or, "Baptist loyalty." Other appropriate flattery can be thought up as occasion requires.

Dr. Lee, Assistant Professor of Church and Community at Union Theological Seminary (New York), gives competent documentation of the reduction of old differences of race, section, and nation. The broadening of the middle class in the last generation and the standardizing of eating, dressing, and thinking habits have aided the centripetal tendency now manifested in church councils, mergers, reunions, community churches, and comity processes.

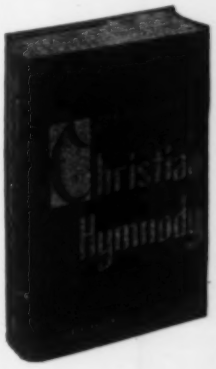
Dr. Lee is not disturbed by the resurgence of sectarianism (Assemblies of God, Church of the Nazarene), the renewal of fundamentalism (the National Association of Evangelicals), and the non-ecumenical Southern Baptist Convention. Such instances, by parallel tendency to the ecumenical movement or by resistance to social change, support his thesis.

So where are we going in our ecclesiastical togetherness? This is the big question provoked by Dr. Lee's book and with which he does not pretend to deal. Is church unity a surface phenomenon of a people without depth of feeling? Will "common-core Protestantism" become so dogmatically diluted that it will be empty of real biblical and Christian content? Can we redeem the trend by bringing into it the strength of our best and most central denominational convictions? These questions clamor for consideration. CARY N. WEISIGER, III

EVOLUTION AND CREATION

Darwin, Evolution, and Creation, edited by Paul A. Zimmerman (Concordia, 1959, 231 pp., $3.95), is reviewed by Thomas H. Leith, Associate Professor of Science and Mathematics, Gordon College.

Here is a book to commend and condemn. It is to be commended as one of the most complete surveys available of all areas of the relationship of evolutionary thought to the Christian faith. Written by a group of Lutheran scholars, it is packed with the useful references, interesting facts, and thought-provoking ideas of the diligent student. There are competent articles on the past and present ideas of the origin and history of life, on the exegesis of Genesis chapters 1 and 2, on the presumed evidences for creation in nature, on the supposed evidences



"First in its field"
—Christian Herald

The author, E. E. Ryden, traces the complete story of Christian song in chronological sequence from the early Greek and Latin hymns down to the present time.

688 pages $5.95

"Covering every facet conceivable"
—Choral & Organ Guide

A veritable encyclopedia for the choirmaster, minister of music, pastor and choir parent written by the recognized authority on children's choir work, Ruth K. Jacobs.

$4.95

AUGUSTANA PRESS
rock island, illinois

PAUL TOURNIER

A Doctor's Casebook in the Light of the Bible

The healing power of Biblical faith, seen through actual case histories of a noted physician and psychiatrist, the author of *The Meaning of Persons*

"A beautiful book, written by a man who is skilled in medicine and wise toward God."—WILLIAM BARCLAY.

$3.50 at all bookstores
HARPER & BROTHERS, N.Y. 16

Where are

THE MISSING MISSIONARIES

Vividly portrays the darkness of heathenism and the need for workers.

16mm. FILM in beautiful Eastman Color

In need of a strong missionary film? If so we suggest "THE MISSING MISSIONARIES". Thousands of youths dedicate themselves to missionary service. How many reach the field? What happens to those who do not go? What can be done?

A MIGHTY FILM FOR THE CAUSE OF MISSIONS

Special Music — **JOHN GUSTAFSON**

Available for Rental or Purchase

RENTAL $6.50 PURCHASE $110.00

Running Time — 17 minutes

Also Available:

TWO 35mm. FILMSTRIPS

CHRIST IN THE TABERNACLE

$10.00 per set, complete with guide (both strips)

Write for Catalogue

Film Department

THE BIBLE INSTITUTE OF LOS ANGELES

P.O. BOX 9, GARDENA, CALIFORNIA

Please mention CHRISTIANITY TODAY *when you write to advertisers.*

USED & NEW BOOKS

Dogmatics, Bible Study, Worship Devotional, Pastoralia, Church History, Patristics, Roman Controversy, etc.

If you buy British books direct you save 50% to 70%. Lists Free.

PAX HOUSE

29 LOWER BROOK ST.

IPSWICH. SUFFOLK, ENGLAND

for evolution, on the age of the earth, and on the social and philosophical influences of Darwinism. It is to be condemned as not quite fair. The authors are opposed to much that they see in a century of evolutionary biology and its attendent philosophies. One may or may not agree with their conclusions, but the fallacious arguing they often use to get themselves there is thoroughly disagreeable. It leaves their claims often without valid demonstration.

Space forbids detailed analysis, but I shall review several widespread misconstructions. Perhaps the most glaring one is to argue that because evolution "has failed to achieve the absolute and factual" it is to be rejected. Apart from the fact that theories are *never* proven, this statement ignores their true role in science which is to synthesize data and suggest future experiments. Competitors who best achieve this gain the adherence of the majority of the scientific community. Evolutionary theories have survived this test for a century. Furthermore, disagreement on detail or unanswered problems does not provide grounds for rejecting a theory if no competitor can do as well. Some sort of evolution is the working hypothesis of almost all biologists, and there is no ground for a falling away.

Another fallacy presented is the thesis that nature provides a strong argument for creation as against "blind chance." As expressed, the argument not only grossly misunderstands probability, but evidence for creation (logically impossible) is confused with arguments for design, and the whole ignores the quite unacceptable nature of the latter.

Then there is special pleading. Arguments generally used to defend evolution are criticized, but the genetic and paleontological case is mutilated by ignoring obvious disagreements with the critique presented. Again there is guilt by association. There are many examples which I could give here, but the final chapter on social Darwinism is most pertinent for discussion. Because of the gross philosophical, sociological, and theological ideas of varied evolutionists, the *scientific* thesis is rejected, and that this thesis in no way necessitates most of its misuse in the former ideas is forgotten. And again, the chapter on the age of the earth is one long fallacy of converse accident. One is asked to hold reservations about methods of age determination and dates obtained by taking unusual cases and precautionary statements in the literature and generalizing about them. This chapter is thoroughly misleading to the uninitiated, and I know no expert who would willingly accept its thrust.

Finally, although there is a most informative and thorough survey of pertinent biblical passages on the history of the world and the life on it, the writer so confuses the exegesis by an unconvincing literalness, an attempt to label those who differ as compromisers, a failure to see that even evolutionists believe in life reproducing "after its kind," and a confusion of a *scientific* view of man as "nothing more" than animal with a necessary rejection of man as seen in Scripture, that he makes his whole position appear dubious.

This could have been a fine book, and it still is useful, but it vitiates many of its possibilities with a coloring that can do little more than perpetuate the misunderstanding that has permeated 100 years of the dialectic.

THOMAS H. LEITH

EXPOSITION ON JAMES

The Work of Faith, by Spiros Zodhiates (Eerdmans, 1960, 223 pp., $3.50), is reviewed by Walter W. Wessel, Professor of Biblical Literature, North American Baptist Seminary.

This is the first of three proposed expository volumes on the Epistle of James. The author is a Greek and prepared his studies under the auspices of the American Mission to Greeks.

The present volume contains 44 expositions on James 1:1—2:13. A warm devotional spirit pervades the treatment of the text. The author's aim is to apply the message of James to practical life.

My basic objection to the book is its forced exegesis performed under the guise of a knowledge of the underlying Greek text. The author says, "As we scrutinize every word in the original Greek to get the utmost out of it we are really amazed at the discoveries we make" (p. 37). His amazement is shared by the reader when, for example, he categorically states that the lesson the Holy Spirit wishes to teach us in James 1:21 by the use of the word *rhuparia*, "filthiness" (a cognate of *rhupos*, "wax"), is that "sin in our lives is like having wax in our ears; it prevents the word of truth from reaching our hearts" (p. 105). Now this is an interesting idea and may have devotional value, but there is not a shred of evidence that *rhuparia* has anything to do with wax (cf. Arndt-Gingrich and Mayor's rejection of this idea). There are all too many cases of such exegesis in the book.

WALTER W. WESSEL

the Teaching Task of the Local Church

By Harold Carlton Mason

Practical assistance for each worker in Christian education in the local church—administration or class instruction.

Defines the WHY and HOW of Christian education in an evangelical setting and gives basic guidance for implementation. Dr. Mason's education and wide experience give authority to his writing.

$3.25

LIGHT AND LIFE PRESS

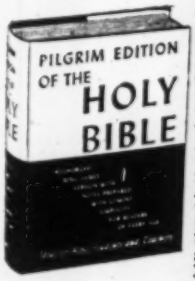
Dept. CT-80

Winona Lake, Indiana

THE MARK OF A FINE BOOK

"The Pilgrim Bible meets the need..."

for a simple working instrument that would clarify the text for the average layman . . . We thank God for it."—SHERWOOD E. WIRT, Editor of *Decision*



The Pilgrim Bible explains God's Word while you read. All notes, helps, etc. are presented with utmost simplicity and appear on the same page with the verse to which they refer. Dr. E. Schuyler English and 37 contributors produced this annotated edition of the AUTHORIZED KING JAMES VERSION. In various bindings from $5.50, at your bookseller. Oxford University Press, 16-00 Pollitt Drive, Fair Lawn, N. J.

Please mention CHRISTIANITY TODAY *when you write to advertisers.*

YOU'LL ENJOY YOUR TRIP IMMENSELY!

TRAVEL ABROAD

4 WHEATON TOURS EACH YEAR

1. Spring Bible Lands Cruise—March
2. Summer Bible Lands Cruise—June
3. Europe and Scandinavia—July
4. South America—July

Daily lectures by tour leader. Fine Christian fellowship. Write today for FREE BULLETIN. Specify which tour. Address: Dr. Joseph P. Free

WHEATON TOURS

BOX 468 Dept. CT80 WHEATON, ILLINOIS

ALSO TOURS TO YELLOWSTONE PARK GRAND CANYON AND CANADIAN ROCKIES

BISHOP OF SOULS

Spencer Leeson: Shepherd, Teacher, and Friend. A Memoir by some of his Friends (SPCK, London, 1958, 149 pp., 15s. 6d.), is reviewed by Philip Edgcumbe Hughes, Editor of *The Churchmen.*

All who knew Spencer Leeson loved him and looked up to him, and to them this brief memoir will be more than welcome. It is indeed all too brief, even though it is intended to be a reminiscence rather than a biography. Yet this brevity must, in some measure at least, be attributed to the essential humility of Spencer Leeson, who, regarding the details of his life as of little moment, had purposely destroyed all records and letters in his possession so that the writing of a typical biography might not be possible. There must, however, be in existence many documents in the files of the institutions he served and letters written by him to others, which would afford material for a fuller study of this outstanding man.

After a disappointing start, the memoir gains momentum and presents a portrait of some warmth and vitality. The work of his life may perhaps best be described as pastoral, both in school-mastering—to which more than 20 years were devoted, notably as headmaster in turn of two great "public" schools, Merchant Taylors' and Winchester—and in the final 10 years as Rector of St. Mary, Southampton, and Bishop of Peterborough successively. A notable feature of his excellent Bampton Lectures on Christian Education (1944) was the emphasis he laid on his conception of the teaching profession as a pastoral vocation, the chief task of which is to lead children to faith in Christ. His heart was that of a pastor, giving himself in affection and understanding to others.

In reply to a question concerning what he considered the three main qualities of a headmaster, he once said: "Spiritual leadership, intellectual distinction, and administrative ability — very definitely in that order." Another thing he insisted on, as head of a school and as head of a diocese, was accessibility: "You must not become a distant inaccessible figure in an office," he advised a young man about to become a headmaster. "If there is a danger of that, you must alter the whole organization of the school to prevent it." Certainly no bishop was more accessible to his people than Spencer Leeson—concerned for the welfare of their souls, and respecting

his life our pattern

by Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C.

Seventeen fresh, inspiring messages of Christ's works and teachings from birth to resurrection. Practical without being commonplace, this book deals with great Christian beliefs, in the language of the man in the street. With pertinent illustrations, *His Life Our Pattern* makes sound and helpful use of Bible texts. **$2.75**

Order TODAY from your FAVORITE book dealer

BROADMAN PRESS • Nashville 3, Tennessee

SCRIPTURALLY SOUND

SUNDAY SCHOOL PAPERS

NEW *Pre-school*
For the Pupils
LITTLE ONES' BIBLE STORIES
LITTLE ONES' BIBLE ACTIVITIES
For the Teachers
LITTLE ONES' BIBLE PICTURES
TEACHER'S MANUAL

Beginners	BIBLE STORIES
Primary	BIBLE LIGHT
Juniors	BIBLE GUIDE
Seniors	BIBLE TRUTH
Young Adults	BIBLE CRUSADER
Teachers	THE KEY

Evangelical emphasis in harmony with the inspired Word.

Carefully selected Bible expositors to write the lessons.

FREE

CHRISTIAN REFORMED PUBLISHING HOUSE
2850 Kalamazoo Ave., Grand Rapids 8, Michigan
Please send me samples of your Sunday School material.
Name_____
Street_____
City and State_____

their dignity as persons, conscientious in the performance of his duties, entirely free from pomposity, loving and lovable, a true father in God to all. What a wonderful Archbishop of Canterbury he would have made! But it was not to be. As the present Archbishop says in his foreword to this book: "Because he was an enthusiast with a passionate devotion to his friends, to all under his care and to every good cause, he drove himself mercilessly to a premature end. . . . He changed little in his working life. From first to last he burned with the same bright and incandescent flame."

PHILIP EDGCUMBE HUGHES

BAPTIST EVANGELISM

Basic Evangelism, by C. E. Autrey (Zondervan, 1959, 182 pp., $2.95), is reviewed by Faris D. Whitesell, Professor of Practical Theology, Northern Baptist Theological Seminary.

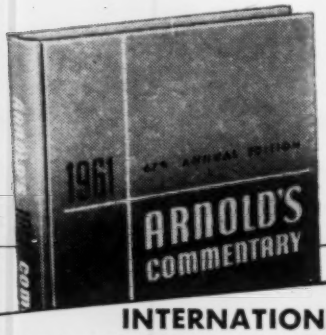
What is the secret of Southern Baptist expansion? The answer is evangelism, and here's the book that outlines the theology, the principles, and the practices of Southern Baptist evangelism.

Written while he was occupying "the chair of fire," the professorship of evangelism at Southwestern Baptist Seminary, Fort Worth, Dr. Autrey has since become director of evangelism for the Home Mission Board of the Southern Baptist Convention, which means their number one man in evangelism.

Believing that a sound, scriptural theology is essential to vital evangelism, the author gives the details for planning and executing all major phases of local church evangelism. Not confusing evangelism with "do good" projects, Autrey says, "Evangelism is not everything we do. One might conceivably spend all his time doing good and never evangelize. Moral righteousness is not evangelism. One never evangelizes until he stands directly before the heart's door of a sinner and clearly confronts him with the Gospel of Christ" (p. 27).

Everything about this book is good, but readers familiar with the literature of evangelism will find little that is new. The style is somewhat tame, lacking both fire and fervor, but the strength of the volume lies in its strong scriptural undergirding, its earnest tone, its clear handling of every idea, and its complete coverage of those tried and true evangelistic principles and methods that are rapidly making Southern Baptists the largest non-Catholic denomination in America.

FARIS D. WHITESELL



INTERNATIONAL SUNDAY SCHOOL LESSONS

TEACHERS . . . Would you like

- √ lowest price on the market?
- √ abundant helps—5 pages for each lesson?
- √ difficult passages explained in verse-by-verse study?
- √ departmentally graded plan for lesson presentation?
- √ choice lesson illustrations?
- √ point of view by clergy and laymen?

GET ALL THESE AND MORE

buy ARNOLD'S COMMENTARY 1961 ($2.25)

the mark of a fine book

LIGHT & LIFE PRESS
DEPT. C-9-22
WINONA LAKE, INDIANA

FREE INFORMATION! FREE RECORDS!

Buy three, one free! Excellent Chime Records. Hi-Fi 33⅓ rpm, 12" double-side records, $3.98 each; stereo $4.98. Albums available: Praise, Faith, Cathedral, Morning, Evening, Wedding, Christmas, Easter, Patriotic, 20 Hymns on each! Also Pipe Organ-Chime records available.

CHIMES, 1818 Outpost, Hollywood 28, California

PEWS, PULPIT & CHANCEL FURNITURE

WRITE FOR Free CATALOG AND LOW DIRECT PRICES

J.P. REDINGTON & CO.

DEPT. 222 SCRANTON 2, PA.

Christianity Today

BOUND VOLUME THREE

October 1958 — September 1959

Bound copies of CHRISTIANITY TODAY make an invaluable reference book and contribute to your research library and your sermon-building resources.

A limited number of these bound volumes are still available and offered to subscribers and libraries at cost.

CHRISTIANITY TODAY
Washington Building
Washington 5, D. C.

Send us the Bound Volume of CHRISTIANITY TODAY, 1958-1959 Edition. Enclosed is $6.50.

Name.....

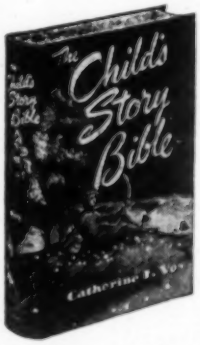
Address.....

City.....State.....

A Favorite with Sunday School Teachers

The Child's Story Bible

by CATHERINE F. VOS



"I have used it for years with our own children and can recommend it enthusiastically."

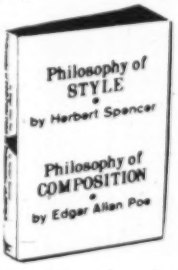
—RUTH BELL GRAHAM (Mrs. Billy Graham)

292 Stories
732 Pages!

ONLY $4.50

At Your Bookstore

Eerdmans, Grand Rapids 3, Mich.



IF YOU WRITE FOR MONEY!

Here is a clear, well-marked path to vivid, forceful, creative language, style, composition. Strengthen, enrich your novel, poetry, essays, biography—by applying Herbert Spencer's and Edgar Allen Poe's classic principles that have influenced and inspired many of the world's great authors and teachers of English! *Indispensable* for writers eager to get published!

Send $1.00 to Dept. CT

PAGEANT PRESS, 101 5TH AVE., N. Y. 3

Want to make your Youth Meetings even better?

Proved YOUTH MATERIALS

FREE CATALOG

for Pastors and Workers with Youth
Give church name and your position

CWSB FIRST WITH THE FINEST

Box 413 N, Redondo Beach, Calif.

There is a Spiritual Body

Read this unusual and informative book by W. M. Royer. Study what resulted when the body of Jesus was changed at the resurrection. Understand God's purpose for you. Only $2.50 Postpaid. Order from:

GREENWICH BOOK PUBLISHERS
489 Fifth Avenue New York 17, New York

SLIDES . . . FILMSTRIPS

BIBLE LANDS

in color. Beautiful — Authentic

Write for large NEW Catalog
listing over 800 color slides and filmstrips.

MATSON PHOTO SERVICE
1282-J So. Highland Ave., Los Angeles 19, Calif.

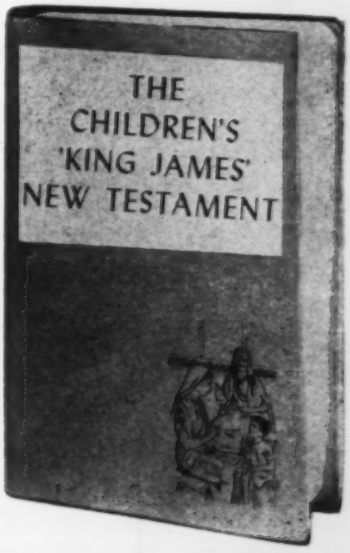
EXTRA MONEY

FOR YOU OR YOUR GROUP with our *Popular, fast-selling lines:* Scripture Text Christmas and Everyday Cards, Stationery, Calendars, Bibles, exciting Novelties, Useful Gifts. EASY SALES—*good profit!* Hundreds of satisfied customers! Wholesale Price List FREE. WRITE TODAY! *"Friendly Christian Service since 1917"*

C. W. BOYER CO., Dept CT, Dayton 5, Ohio

Now . . .

JOHNNY CAN READ THE NEW TESTAMENT



IT'S THE ONLY GIFT THAT LASTS FOREVER

THE CHILDREN'S 'KING JAMES' NEW TESTAMENT

ITS UNIQUE FEATURES GIVE IT A PLACE IN EVERY HOME

- The only Children's New Testament ever produced in children's language.
- 100 Bible stories added, all based on God's Word, not "fiction."
- 400 illustrations, 220 in color.
- The only modern translation adhering literally to the Greek and Hebrew texts underlying the beloved 'King James' version.
- All verses normally given to children to memorize are kept in their familiar form.

Only $6.95—Buy It Today

From your bookseller, or, until he gets stock, use the coupon at the right.

MODERN BIBLE TRANSLATIONS, INC.
1124 Southeast First, Evansville, Indiana

MODERN BIBLE TRANSLATIONS, INC.
1124 Southeast First, Evansville, Indiana

Mr. Green, please send me ..... copies of The Children's 'King James' New Testament at $6.95.

I enclose $..... Please bill me for $.....

I understand this is the complete New Testament (704 pages) and that it is warranted for two years against damage.

Name.....

Address.....

City..... Zone..... State.....